

CHAPTER II

DESCRIPTIVE ACCOUNT OF ŚRAUTA RITUALS

(A) RITUALS OF HAVIR-YAJÑA SAMSTHĀ1. DARŚAPŪRNAMĀSA

The word Darśapūrṇamāsa is a compound word consisting of 'Darśa' (meaning of the time when the moon is seen only by sun on amāvāsyā) and 'Pūrṇamāsa' (the moment when the moon is full).¹ Darśa is performed on new-moon day and Pūrṇamāsa on the full-moon day. The importance of Darśapūrṇamāsa lies in the fact that it is the 'Prakṛti' of all other iṣṭis,² and is performed with a desire for rain³ and heaven.⁴

The yajamāna performs it on the pratipad if he has observed fast (i.e. rules and regulations) on the full-moon day. The observance of fast and performance of rituals can be carried on the pratipad also.⁵ Adhvaryu or the yajamāna performs the rituals of agnyanvādhanā.⁶ On this day the yajamāna has to act upon some rules.⁷ After agnyanvādhanā the yajamāna may or may not get his hair and moustache shaved excepting the śikhā.⁸ The yajamāna stands at the back of the āhavanīya and touches water reciting "agne vratapate" (VS.1.5) etc. or "idamaham" (VS.1.5)⁹ etc. and takes a vow to speak truth. The yajamāna and his wife, in the evening of the previous day, optionally, observe fast or take fruit and forest herbs.¹⁰ When the morning-agnihotra has been performed, the yajamāna chooses Brahmā rtvik with "Vācaspace yajñam gopāye" etc.¹¹ and Brahmā goes to take his seat. He looks at his seat and reciting "ahe" etc. takes it.¹² After performing some of the rituals Brahmā gives his consent (to Adhvaryu) to bring a pot full of water. Adhvaryu brings the pot silently and places it to the north of the

āhavanīya reciting the mantra "kastva" etc.¹³ (VS.1.6). He spreads
 kuśa around the āhavanīya, gārhapatya and dakṣiṇa fires,¹⁴ and
 yajña pots viz. sūrpa and agnihotra havanī, sphya and kapāla,
 sāmyā and the skin of black antelope, ulūkhala and mūsala, dr̥ṣad
 and upala, are arranged either by Adhvaryu or the yajamāna.¹⁵ Adh-
 varyu restraints his speech after taking sūrpa and agnihotra
 havanī with the verse "karmane vām" etc. (VS.1.6).¹⁶ He goes to
 the cart standing to the west of gārhapatya and reciting 'visnu-
 stvā' (VS.1.9) etc. boards its right wheel¹⁷ and takes rice
 grains from it. Then he comes down the cart reciting 'dr̥mhantam'
 (VS.1.11) etc. and places them on the back side of the gārhapaty-
 āgni.¹⁸ Now, he prepares two pavitras (each consisting of two kuśa
 blades) which are equal in length (i.e. prādesa pramāṇau karoti :
 Vidyādhara) and are with pointed tops. They should not be 'anantar-
 garbhau'.¹⁹ Adhvaryu takes the skin of black antelope with the
 verse 'sarmāsi' (VS.1.14) etc.²⁰ and having shaken the dust out
 of the antelope skin places it with 'adityastvak' etc. (VS.1.14)
 etc., so as to its neck towards the west. He places ulūkhala upon
 it²¹ and puts the havis-grains into the ulūkhala. Now, Adhvaryu
 and the yajamāna give up the vow of holding silence.²² Then the
 rice is pounded and freed from the husk²³ with 'prāpūtam' (VS.1.16)
 etc. Adhvaryu pours out the rice grains out of sūrpa and places
 them into idāpatrī and recites 'devo vah' (VS.1.16) etc. Now
 happens the grinding of rice which is accompanied by the arrange-
 ment of kapālas.²⁴ Adhvaryu and Āgnīdhra bake two purodāśas for
 agni, and agni-soma, simultaneously.²⁵ The purodāśas are prepared
 from the rice flour. Upon the dakṣiṇāgni as much anvāhārya is

prepared with which the four ṛtviks are satisfied after consuming it.²⁶ The ritual of preparing the Vedi is performed by Adhvaryu. After performing some other minor rituals he performs 'Patnī-sannahanam' ritual. In this ritual he (Devayā : Agnī) girds a muñja cord round the waist of the yajamāna's wife.²⁷ It is girded over or under her garment. It contains three strands and while it is being girded Adhvaryu recites 'ādityai rāsnāsi' (VS 1.30) etc. He asks the wife of the yajamāna to see her reflection in the liquid clarified butter.²⁸ This ritual is known as 'udvāsā-nīya'.²⁹ Adhvaryu cleans the ghee with the help of pavitra. With the mantra 'tejo asi' (VS. 1.31) etc. either Adhvaryu or the yajamāna looks his reflection in the ghee.³⁰ Sprinkling on the 'idhma', vedi and 'barhisa' is done and rest of the ghee is thrown at the roots of the 'barhi' by Adhvaryu.³¹ Three encircling sticks of any of the following trees : palāśa, vikāṁkata, kārṣṁarya, bilva, khadira and udumbara are placed by Adhvaryu in the middle i.e. west of āhavanīya, to the south and to the north respectively.³² These sticks should be of an arms length.³³ There are other preliminaries also, which belong to Darsapūrṇamāsa sacrifice. When these preliminaries have been performed, actual performance of the sacrifice starts.

The sacrificer presses down the earth with his feet - thumbs uttering the name of his enemy.³⁴ Hota recites fifteen kindling verses and at the same time Adhvaryu follows him by laying down the kindling woods³⁵ and airs the āhavanīya fire three times with the help of bunch of kusa.³⁶ He gives a ghee-oblation

with the sruva and second oblation with juhū. Now Adhvaryu chooses Hotā³⁷ (in the form of fire) reciting a verse. Adhvaryu speaks the names of three ṛsis, or more than three if known to, belonging to the yajamāna's gotra, or of the purohita if the yajamāna happens to be a king, while choosing the Hotā priest.³⁸ In case of uninitiated kṣatriya, vaiśya, names are always spoken from the gotra of purohita.³⁹ 'Manuvat' can be said for all types of yajamānas.⁴⁰ It means that in place of names of the ṛsis 'manuvat' can be said. The name of Hotā can be spoken loudly as it could be heard or in whispering tone (upāmsu).⁴¹ After selection, Hotā touches Adhvaryu and Āgnīdhra from their shoulders.⁴² After some of the rituals five prayāja-offerings of ghee are offered either by sitting on one place, or on different places. When the fifth offering is offered, the yajamāna says "na tasya kiñcana⁴³ yo" etc. Now, two other offerings are offered. One of them is offered to agni which consists of puroḍāśa, and ājya oblation to agni and soma. Second oblation consisting of puroḍāśa is given to agni and soma on the full moon day⁴⁴ (Pūrṇimā). Now an offering viz. svistakṛt is made to agni.⁴⁵ Adhvaryu from the first half of puroḍāśa breaks a piece and puts it on the barmis. He gives ida to Hotā. The rtviks and the yajamāna eat the portion of puroḍāśa and idā respectively.⁴⁶ They purify themselves with pavitras⁴⁷ reciting the verse 'sumitriyā na' etc.⁴⁸ Now, the fee in the form of Anvāhārya is given.⁴⁹ Anvāhārya, puroḍāśa etc. and havi are taken out near utkara.⁵⁰ Adhvaryu gives anuyāja-offerings in the eastern side of the fire ending the process towards western side.⁵¹ Then the sūktavāka ceremony is concluded in which prosperity for

the yajamāna is desired.⁵² Now one blade of Kusa is taken out of the bundle and rest of the bundle is thrown into the āhavanīya fire by Adhvaryu with hand and not with the help of wood etc.⁵³ Yajamāna's portion of idā is also thrown by Adhvaryu if the former has left the sacrificial place.⁵⁴ But, if the yajamāna is a kṣatriya or a vaiśya, his portion will be thrown by the Adhvaryu in all conditions.⁵⁵ Now 'samsrava homa' for all gods⁵⁶ is performed. Hotā takes the veda-bunch, Adhvaryu takes juhū and sruva, Agnīdhra takes ājyasthālī and they go to the gārhapatya to offer the 'Patnīsamāja'-oblations.⁵⁷ All the rituals pertaining to the 'Patnīsamāja' are made in a low voice. Then four upāwisu offerings of butter are made in the gārhapatya-fire for soma, tvastr, wives of the gods and agni-grhapati.⁵⁸ Adhvaryu offers two oblations⁵⁹ to agni and sarasvatī, one each, reciting the verses 'agnaye' (VS.2.18) etc. and 'sarasvatyai' (VS.2.20) respectively, in Dakṣiṇāgni. Then he offers two piṣṭalepa offerings.⁶⁰ Now come other minor rituals. Wife of the yajamāna opens the knot of the veda-bunch and the yoktra.⁶¹ Hotā spreads grass of veda-bunch starting from the north of gārhapatya and ending at the eastern end of⁶² vedi. Kusa is thrown into āhavanīya fire.⁶³ Adhvaryu throws the waters inside the vedi⁶⁴ and performs some other small deeds. Yajamāna washes his face with the water of the full-pot.⁶⁵ Yajamāna walks three steps which are called viṣṇu steps.⁶⁶ He looks at his idā portion, at veda-bhūmī, to the east, at the āhavanīya fire and at the sun. He sits behind the vedi and reciting a mantra desires for āsis and at the end of verse recites the name of his son.⁶⁷ He gives up the 'vrata'⁶⁸ and then he eats his share of the idā.⁶⁹ Finally Adhvaryu orders the yajamāna by saying 'Brāhmaṇam Tarpayitavai',⁷⁰ and he gives food to Brāhmaṇas. Thus end the rituals of the Darsapūrṇamāsa sacrifice.

2. PINDAPITR-YAJNA

Pindapitr -yajña aims at paying homage to the Pitrs. Scholars are of the different views whether to consider Pindapitr-yajña a part of Darsapūrnāmāsa. Even the ancient people had different and varying thinking about the said problem. Jaimini considers it independent from Darsapūrnāmāsa¹. According to Śatapatha Brāhmaṇa, the second half of the day belongs to manes²; hence it is performed in the second half of the day. Kātyāyana takes it as a part of Darsa³. Karka is also of the same view. Devayājñika paddhati also recognizes it as a part of Darsa⁴ which is performed in the second half of the day of anāvāsyā⁵. Offering of rice-balls to the manes is the main feature of this rite. The rice are cooked upon the southern fire. Similarly oblations are given in the Dakṣiṇāgni and not in the āhavanīya. And, all the rituals pertaining to this rite are performed having mouth towards the South⁶. Adhvaryu spreads kuśa around the Dakṣiṇāgni and arranges sacrificial pots one by one⁷. Winnowing of rice is done only once⁸. Caru-oblation is given with the help of mekṣanā reciting two verses (VS.2.29) and having made the oblation Adhvaryu puts the mekṣanā also in the Dakṣiṇāgni⁹ and with sphya draws a line to the south or west of the Dakṣiṇāgni¹⁰. He takes a burning brand from Dakṣiṇāgni and places it to the south of the line. He cuts the kuśa with a single stroke and spreads it along the line and places three pinḍas upon the same (line)¹¹ for the father, grandfather and great grandfather (of the yajamāna) reciting the name of the yajamāna and his gotra. Adhvaryu recites the verse 'Atra Pitaro' (VS.2.31) etc. Then he comes to the front side of pinḍas and recites 'amīmadante' (VS.2.31) etc. He recites six mantras (VS.2.32) and

takes the position as if he were doing 'namaskāra'. Now with the verse "aitadvaḥ" (VS.2.32) etc. places three threads (one thread for each; on each of the pinḍas Ūṛṇa (wool) can be used in place of threads. If the yajamāna has crossed the age of fifty then he can place the hair of his chest in place of threads.¹² Hem of a garment may also be placed in place of threads.¹³ Adhvaryu pours water near pinḍas¹⁴ with the verse 'ūrjama' etc. He places the pinḍas in the sthālī and the yajamāna smells them.¹⁵ Now Adhvaryu¹⁶ respectively puts kusa and ulmuka into the fire. If the wife of the yajamāna desires to have a son, she should eat the middlepinḍa -¹⁷ offered to the grandfather.

The sacrificer, whose father is alive, should not perform this rite.¹⁸ In support of it Kātyāyana has given the view of Jātukarmya¹⁹ and Śruti.²⁰ But, it seems as if he has only tried to raise a fear in the heart of the opponent by referring to the Śruti, because he has not given the exact reference as to where that occurs.

3. SĀNNĀYYA IN THE DARŚESTI

Next to Pindapitryajña day start the rituals of sānnāyya. The first ritual of the sānnāyya in Darśesti is performed by Adhvaryu. He cuts a branch either of palāśa or of sāmi tree¹ reciting the verses 'iṣe tvā' or 'ūrje tvā' (VS.1.1). In place of ūrjetvā 'Sannamayāmi' can be spoken.² Then the yajamāna takes a vow with the mantra 'agne vratapate' etc. (VS.1.5). Adhvaryu takes the branch and reciting 'vāyavastha' (VS.1.1) etc. touches the six calves of the six cows belonging to the yajamāna. The calves are touched after having taken to their respective mothers.³ Adhvaryu disconnects one of the cows from her calf and touches her with a branch. Now the sānnāyya (i.e. adding curd to fresh heated milk)⁴ meant for Indra or Māhendra is prepared. Either to the east of dhavanīya or of the gārhapatya Adhvaryu places that branch (=upaveśa). Now pavitra is tied with the branch. Sānnāyājī performs Agnihotra on the amāvāsyā night and pratipada day with barley, not with Payas.⁵ When the agnihotra has been performed Adhvaryu speaks to the non-sūdra person⁶ "upasr̥ṣṭam prabrūtāt". Adhvaryu takes the sthālī and places it in the gārhapatya. The non-sūdra person milks the cow. Adhvaryu asks him 'kāmadhukṣa' (VS.10.13).⁷ The milker says "Amūṅgaṅgāmiti." and Adhvaryu recites the verse 'sā visvāyuh' (VS.1.4). Thus each cow is milked reciting one mantra at every time. When the three have been milked others cows are also milked. Now Adhvaryu puts some water into the milking pot and after washing it puts the water into the sthālī, containing the milk, upon the fire. Some curd is added to the milk and the sthālī is placed in a śikya.

In the pratipada morning 'a-sannāyyājī' offers eight⁸ kapāla-purodāsa to Agni and twelve-kapāla purodāsa to Indrāgni. After the oblation of ājya, in the morning, milk is milked in a pot other than that of used in the evening. At the end of the sūktavāka, the branch along with the prastara is thrown into the āhavanīya fire. Other rituals are performed like those of pūrṇa-⁹nāsa. Somayājī proceeds with the offering of the curdled milk.

4. DĀKSĀYANA YAJÑĀ¹

Dāksāyana is performed with a desire to have children, animals, grains and fame.² On the pratipadā morning (after pūrṇamāsī), two offerings viz. puroḍāśa for agni and curd for Indra, are prepared.³ On the pratipadā morning (after amāvāsyā), an offering of puroḍāśa is made for agni and another offering of payas to Mitra-varuṇa.⁴ Adhvaryu milks for the preparation of sānnāyya. Vājin is prepared and is put in a pot and the pot is placed in the utkara; not in the vedi. After putting the kuśa blades of prastara into the agni, or after 'srugvimocana-karma', vājinayajña is performed. Adhvaryu puts vājin into the juhū and gives a call to Hotr for reciting the Invocatory verse for the vājin. Reciting four mantras (VS.6.19: 1,2,3,6) vājin is thrown into four sides and reciting two mantras (VS.6.19: 4,5) into the agni and to the east, respectively. Rest of the vājin is drunk by Hotr, Adhvaryu, Brahmā, Āgnīdhra and the yajamāna, respectively. The yajamāna can drink first of all but in this case he will have to drink, also, after the rtviks have drunk.⁵

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5. ĀGRAYANA

Āgrayana iṣṭi, which is also known as Navānneṣṭi¹, is performed on amāvāsyā or pūrṇamāsī² in autumn and spring with fresh grains³. In this iṣṭi first oblation of puroḍāśa, baked on twelve kapālas, is offered to Indrāgni⁴. Food prepared from fresh grains is eaten only after this iṣṭi. In the autumn and spring, offerings of rice and barley are given, respectively. Second oblation of caru is given to viśvedevas⁵, which is an upāṃśu offering. Offering of payas can also be given to viśvedevas⁶. Third offering of puroḍāśa, baked on one kapāla is given to Dyāvāpṛthivī which is also an upāṃśu offering. Ājya oblation can be given to Dyāvāpṛthivī, in place of puroḍāśa⁷. Vaiśvadeva-caru can be prepared from fresh or old rice. Similar is the case in using barley⁸. Food, cooked on dakṣiṇāgni, if the yajamāna has not begun performing the new and full moon sacrifice, is given along with some largesse to four brāhmanas⁹. The āgrayana iṣṭi can be performed by offering śyāmāka-caru to Soma¹⁰.

6. AGNYĀDHĀNA

Agnyādhāna is performed on the new-moon day¹. First of all the yajamāna should observe fast on the day, next to which agnyādhāna is to be performed². The sheds (agnyāgāraḥ) are prepared for gārhapatya and āhavanīya fires³. Yajamāna gets his hair and beard shaved, excepting śikhā⁴. Yajamāna and his wife wear (earlier) unwashed kṣauma clothes which are given to Adhvaryu as gift at the end of ādhāna⁵. The gārhapatya fire is obtained from friction (arani-manthana) or from the house of a Vaiśya or from the frying-pan or from a kitchen⁶. At the time of setting of the sun the yajamāna sits to the east of āhavanīyāgāra and reciting "devāḥ pitaraḥ"⁷ etc. calls for gods and manes. He enters the āhavanīya shed through the eastern door and his wife enters through the southern door of the gārhapatyāgāra⁸. Adhvaryu gives two aśvattha-arani to the yajamāna⁹ and after sun set he asks the yajamāna to hold silence until the pūrṇāhuti. After sun set Adhvaryu optionally, ties a he-goat inside the gārhapatya-shed and the next morning this he-goat is given to Agnidhra as gift¹⁰. Adhvaryu places four pots full of rice, on the red skin of anaḍuḥa (ox)¹¹. Then the rice are cooked on the gārhapatya and Adhvaryu places the rice down from the fire and puts ghee into it¹². The aśvattha-arani are put into ghee and after wetting they are put into the fire reciting three verses (VS.3.1-3). The boiled rice (odana) are given to four priests to eat¹³. When the priests have eaten the rice, Adhvaryu asks 'rādhaste brahmaudanaḥ' to the yajamāna. Now the yajamāna gives gifts of their choice to the ṛtviks¹⁴. On the night of first day, yajamāna, along with his wife, keeps awake and have the fire ever alight¹⁵ (with the help of pieces of wood or cow-dung). In the morning this

fire is placed to the south of gārhapatya. Adhvaryu digs out the earth from the spot where the fire is to be set up, and performs other rituals also. 'Agni-manthana' ritual is performed either before or after the sun rise.¹⁶ A horse is made to stand to the east of the gārhapatya fire and Adhvaryu churns the fire out.¹⁷ After the production of fire, the yajamāna gives him a gift.¹⁸ The yajamāna airs the fire with his mouth reciting 'prāṇamamṛte dadhe' and inhales the same (fire).¹⁹ Now start the rituals of gārhapatyādhāna.²⁰ This burning fire along with wooden sticks is placed on the heap of wood in the gārhapatya hearth reciting the verse 'bhūrbhuvah svah (VS.3.5). Adhvaryu (or Brahmā) recites the rathantara-sāmans.²¹ Now a burning fire-stick is taken from the gārhapatya and is placed in the āhavanīya-hearth in such a manner that the smoke goes to the yajamāna's side.²² After it Dakṣiṇāgni and Sūbhyāgni are set up.²³ The yajamāna asks the ṛtviks to gamble by staking a cow.²⁴ Having gone round all the fires the horse is set free.²⁵ The concluding offering of butter is offered to agni and which is followed by agnihotra - offering.²⁶ The yajamāna gives up the vow of holding speech by saying that he would give them a gift of their choice.²⁷ After twelve days, or a month, or two months, or three months, or six months, or one year or just after the concluding oblation, Tanū-haviṃśi oblations are optionally performed.²⁸ These are offered to agni in three forms. First eight kapāla puroḍāśa for agni-pavamāna;²⁹ secondly, eight kapāla puroḍāśa each for agni-pāvaka and agni-suci;³⁰ and thirdly, caru for aditi.³¹ Then the largesse is distributed.

7. PUNARĀDHĀNA

Punarādhāna is performed by the yajamāna when the fires, previously set up, don't bring results in his favour.¹ The person who desires for kingdom (rājya) or fame (yāśas)² can also perform it. The yajamāna leaves the old fires and after three or four or five days or even after a year, when the fires were left, or on the very day re-establishes the sacred fires in the same way.³ In place of wood kuśa is used in this rite.⁴ It is performed in Punarvasu-nakṣatra or in rainy season or in the mid-day.⁵ After the concluding offering five kapāla puroḍāśa is offered to agni, in place of Pavamāna iṣṭis etc.⁶

8. AGNIHOTRA

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Among other sacrifices of Havir-yajña samsthā Agnihotra has its own place¹. It is an important rite. The time of its performance is after the sun set and just before the sun rise². The yajamāna of Agnihotra is he, who has established sacred fires.

The yajamāna says 'Uddhara' etc. to Adhvaryu, in the evening as well as in the morning, when agnihotra is to be performed. The fire for āhavanīya-hearth is taken from the gārhapatya, and dakṣiṇāgni is kept ever alight³. Kusā is spread around these three fires in this very order⁴. Sprinkling of water around the three fires is done⁵. Then a cow, whose calf is a male, is milked by a non-sūdrā⁶. The milk is heated upon the burning coals of gārhapatya⁷. Agnihotra is performed after the sun set in the evening. Adhvaryu takes a samid⁸, starts burning brightly, the first offering of milk is made⁹. The person, who desires for Brahmavarcas, offers first oblation reciting "Agnirvarca" etc.¹⁰ Now he places the sruc on a handful of kusā grass (kūrca)¹¹. With the help of sruc second oblation of milk is given¹² and it is larger in quantity than the previous one. Now samid is put into the gārhapatya-fire. First oblation is offered into gārhapatya with the help of sruvā reciting the mantra "iha puṣṭim"¹³ etc. and second oblation is given in a low tone (upāmsu)¹⁴. Now two offerings of milk are made in the dakṣiṇā-¹⁵gni. The remaining (milk) is taken out of the sruc, with ring finger (anāmikā) and is licked twice¹⁶. Now all the remaining matter (dravya) in the sruc is taken out into the hand or a pot and the yajamāna licks it with tongue¹⁷. The sruc is filled with water and with this water four libations are offered on the earth.

*of Palāśa tree towards the āhavanīya fire⁸. When the samid

The libations are meant for the gods, the fathers (manes), seven seers and agni. Now three samidḡ are put into each of the three fires in the same order of their sprinkling.¹⁸ Thus ends the evening-agnihotra.

Generally, morning-agnihotra, with a few exceptions, is performed in the same manner as the evening-agnihotra. However, following are the additional rituals of the morning-agnihotra.

Morning-agnihotra is performed just before the sun-rise.¹⁹ The yajamāna walks around the gārhapatya and takes his seat, there. His wife also takes her seat.²⁰ Yajamāna sips (i.e. ācamana) water with a mantra²¹ whereas the wife sips without mantra. They withhold their speech. Now they give up the vow of holding silence and again sip water.²² Sprinkling of Gārhapatya, Dakṣiṇa and Āhavanīya fires is done in the same order.²³ The word 'sun' is to be used in place of 'agni' in the morning-agnihotra-verse.²⁴ Oblations of various materials are offered for the fulfilment of different desires.

Agnihotra is performed by the Yajamāna himself or with the help of Adhvaryu can also be performed.²⁵ But on the full moon day and new moon day yajamāna himself should perform.²⁶

9. CĀTURMĀSYA

The Cāturmāsyā¹ sacrifice consists of four parvans viz. Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrīya. Vaiśvadeva, the first of these, starts on the full moon day of the phālguna - month.² An offering consisting of twelve-kapāla purodāśa and caru is given to Vaiśvānara and Prajanya, respectively.³ Now the actual performance of the Cāturmāsyā (i.e. Vaiśvadeva parvan) starts. In the Vaiśvadeva; there are eight main offerings viz. i) eight-kapāla purodāśa for Agni, ii) Caru for Soma, iii) eight or twelve-kapāla purodāśa for Savitr, iv) Caru for Sarasvatī, v) powdered caru for Pūṣaṇ⁴ (these five are always offered in all the four parvans⁵), vi) seven-kapāla purodāśa for Maruts,⁶ vii) Payasyā for all gods⁷ and viii) one-kapāla purodāśa for Dyāvāprthivī.⁸ Three different bundles of sacred grass are tied up. Again these three are tied together making their one bundle.⁹ After placing the material of oblations on the vedi, agni-manthana starts.¹⁰ Adhvaryu performs agni-manthana reciting three verses 'gāyatreṇa' (VS.5.2) etc.¹¹ The fire, produced through agni-manthana, is thrown into the āhavanīya with "bhava-tannah"(VS.5.3) etc.¹² Adhvaryu takes clarified butter (ājya) into the sthālī and with the help of sruvā (ladle) pours it into the āhavanīya fire with "agnau agni"(VS.5.4) etc.¹³ In the vaiśvadeva parvan there are nine prayāja and nine anuyāja oblations. In this parvan either three samiṣṭa-yajus oblations, or only one, is also offered by Adhvaryu.¹⁴ At the end of vaiśvadeva, (varuṇapraghāsa and sākamedha, each) the yajamāna gets, optionally, shaved.¹⁵ While shaving, Adhvaryu parts the hair of the yajamāna into three parts and with each of the three parts ties one kusa.¹⁶ The yajamāna sings 'tryāyuṣa' etc. with proper accent and then shaving is done by

Adhvaryu. From the end of vaiśvadeva parvan and upto avabhṛtha bath (which takes place at the end of varunapraghāsa), the yajamāna has to act upon some rules and regulations.¹⁷

Varunapraghāsa Parvan - Now start the rituals of Varunapraghāsa parvan. The yajamāna, on the full-moon day of the month of āśāḍha, performs agni-manthana.¹⁸ On the previous day of full moon-day 'Karambha-pots' are prepared.¹⁹ The number of these pots is one more than the members of the yajamāna's family, but the minimum number of pots remains three in all conditions. Two effigies in barley paste, covered with wool of aḍhaka (ram) representing a ram and a sheep are prepared.²⁰ Then two vedis are prepared in front of the āhavanīya.²¹ The first five offerings which were given in vaiśvadeva are also given here. In addition to those, twelve kapāla puroḍāsa to Indrāgni, offering of Payasyā to Varuṇa and maruts and an offering of one-kapāla puroḍāsa to Ka (Prajāpati)²² is also made. The two effigies of a ram and a sheep are respectively thrown into Māruti and Vārūni Payasyā.²³ The wife of the yajamāna is asked by the Pratiprasthātā, "How many lovers have you?" and she has to make an explicit reply or at least to hold up as many Kuśa blades as she has lovers.²⁴ The wife of the yajamāna places the sūrpa upon her head and with the help of sūrpa, either along with her husband or alone, offers 'karambha-pots' in the dakṣiṇa fire.²⁵ During this ritual the wife of the yajamāna sits facing the west. Pratiprasthātā sits, holding juhū and upbhṛta in his hand.²⁶ The effigies are exchanged into the payasyās,²⁷ and are offered.²⁸ After the last offering for Ka, Adhvaryu and Pratiprasthātā perform svistakṛt oblation and others.²⁹ Now the yajamāna and his wife enter the water for a bath without immercing their heads.³⁰ After bath they wear new clothes. After

coming back the yajamāna puts a samid into the āhavanīya with 'devānām samid asi' and his wife puts a samid, silently on the gārhapatyā³¹ after which the largesse of this parvan is distributed.

Sākamedha Parvan : Sākamedha parvan is performed on the pūrṇamāṣī³² and the day preceding to pūrṇamāṣī in the month of Kārtika. On the fore-noon of the former day Anikavati-istī is performed in which eight kapāla purodāśa is offered to agni-anikavat.³³ In the ~~XXXXXXXXXXXX~~ noon sântapanīya-istī is performed in which caru is offered to the Marut-sântapans.³⁴ In the evening grhamedhiya-istī is performed in which caru, cooked in milk, is offered to the Marut-grhamedhins.³⁵ After grhamedhiya istī, in the morning of pūrṇimā 'darvi home' is performed. Thereafter Kridanīya-istī³⁶ and Aditya-istī, are performed. In the Kridanīya-istī seven-kapāla purodāśa for Kṛīdi-Maruts and in the Aditya-istī caru is offered to Aditi.³⁷ Having done agni-manthana Mahāhavis-istī is performed.³⁸ In this istī twelve-kapāla purodāśa to Indra and Agni, caru to Mahendra and one-kapāla purodāśa to Vaiśvakarman is offered.³⁹ These three offerings are in addition to the first five offerings of Vaiśvadeva.

All the rituals of the Pitr-istī are performed in a low-tone voice.⁴⁰ It is performed by the yajamāna, alone.⁴¹ In this istī six-kapāla-purodāśa is offered to the soma loving fathers.⁴² The second offering consisting of Dhāna is offered to the pitrs who sit on the sacred grass.⁴³ Third offering of 'Mantha' is given to the pitrs those have been devoured by fire.⁴⁴ Now an offering is made for tryambaka-rudra. In this offering the number of purodāśas⁴⁵ exceeds the total number of the yajamāna's family by one. Purodāśas are put into a pot and a burning brand is taken out of dakṣiṇāgni. Now, they go to the crossway and offer purodāśas⁴⁶ with the help of a leaf of Palāśa. After the offering, the remain-

ing puroḍāśas are thrown up in the air and the yajamāna catches them while they are coming back to the ground⁴⁷. If he is unable to catch them up in the air, he touches them on the ground. Now they come back from the crossway without looking back and wash⁴⁸ their hands.

Sunāsīriya Parvan : Last but not least is the Sunāsīriya Parvan of Cāturmāseṣṭi. It is performed just after the completion of Sākamedha⁵⁰. In addition to the five offerings of the Vaiśvadeva three more offerings viz. twelve kapāla puroḍāśa either for sunā-⁵¹sīras or for Indra-sunāsīra; milk or barley for vāyu⁵² and one kapāla puroḍāśa for sūrya⁵³ are made and then the dakṣiṇā is distributed. The recipient of dakṣiṇā has not been indicated by any of the commentators except Devayājñikas, who prescribe it for a brāhmaṇa⁵⁴.

10. NIRŪDHA-PASUBANDHA

Nirūḍha-Pasubandha is the refined form of an animal sacrifice (i.e. of Agniṣomiya Paśu) in Soma-yāga¹. However it is the 'Prakṛti' of almost all the animal sacrifices. It is performed on any new-moon or full-day of the rainy season each year, till the yajamāna lives alive². It is performed in (side) the house³. Adhvaryu, having offered the 'yūpāhuti' and taken the remaining ghee, along with carpenter (takṣan), goes to the forest to cut a piece of wood for yūpa⁴. The tree is touched with a ghee-smearing sruvā reciting viṣṇave tvā⁵. Then the branch of palāśa or khadira or bilva or rohita tree is cut for yūpa⁶. 'Dyām mālekhi' etc. (VS.5.43) is recited while the tree is falling on the ground. The carpenter cuts leaves etc. from the branch. Now Adhvaryu offers ghee-offering on the yūpa because the ritual is related to the yūpa⁷. But it is given upon the stump from where the yūpa was cut because it is indicated by the śruti statements⁸. The length of yūpa is three or four aratnis. Before the vedi is made, either one or five ājya-offerings are offered by Adhvaryu⁹. Now the vedi (for the animal sacrifice) is prepared. For cutting the animal's heart upon them, the Adhvaryu spreads palakṣa-branches on the bārhis¹⁰. Then a pit, equal to the one fifth of the length of the yūpa, is dug¹¹. A handful kuśas are placed upon the yūpa. With the barley-mixed-water yūpa is sprinkled and the rest of the water is thrown into the pit¹². Now the kuśas, earlier placed upon the yūpa, are thrown into the pit and after some of the rituals the yūpa is fixed into the pit which is then filled up with sand (pāṁsu)¹³. Then a kuśa cord consisting of three strands is tied around the yūpa¹⁴. A he-goat is touched with a blade of grass¹⁵ reciting the verse 'hotā' (VS.21.43) etc. Then

the ritual of churning the fire is performed.¹⁶ The animal is tied
 to the yūpa.¹⁷ Then it is sprinkled with water reciting "adbhyastvā"
 (VS.6.9) etc.¹⁸ and rest of the water is thrown upon its mouth. An
 udumbara-stick is given to Maitrāvaruṇa by Adhvaryu.¹⁹ With the ghee-
 smeared juhū and svaru fore-head of the animal is touched.²⁰ Taking
 a burning brand out of āhavanīya, Āgnīdhra makes three rounds either
 to the animal, ājya, yūpa, samitra, cātvāla and āhavanīya;²¹ or to
 ājya, animal and samitra only.²² The burning brand is thrown into
 the āhavanīya.²³ Again that very burning brand is taken out by the
 Āgnīdhra and he goes to the north. He is followed by the animal.²⁴
 Pratiprasthātā, who follows them with two "Vapāśrapanīś" of the
 kṛṣṇārya tree, is followed by Adhvaryu who is further followed by
 the yajamāna.²⁵ Afterwards Adhvaryu, having taken the fire brand
 from Āgnīdhra, places it in the samitra-shed.²⁶ Then a blade of grass
 is thrown to the back side of the samitra.²⁷ reciting the verse "Varso
 varṣīyasi" (VS.6.11) etc. The animal standing on the blade is
 killed by samitr.²⁸ After its killing Adhvaryu, yajamāna, Prati-
 prasthātā, Āgnīdhra come back and take their seats. Adhvaryu
 throws the rope (with which the animal was tied) and vapāśrapanīś
 into the cātvāla.²⁹ The Yajamāna's wife washes the vital limbs of
 the animal,³⁰ and to the remaining water Adhvaryu and the yajamāna
 pour over the animal.³¹ Adhvaryu turns the face of the animal upwards
 and places a blade of grass (kūśa) near its navel.³² Ghee-smeared
 sword is placed upon the kūśa blade and it is cut along with the
 skin from the belly of the animal. The kūśa blade, smeared with
 blood, is thrown into utkara and the yajamāna treads upon it.³³ Now
 he takes out the vapā and places it on the vapāśrapanīś.³⁴ Then the
 Pratiprasthātā washes it with water in the cātvāla and heats it on

the ³⁵ samitra fire, and afterwards cooks it on the āhavanīya fire. The vapāśrapanīs, after vapā-offering, are thrown into āhavanīya-³⁶ fire. Henceafter the six priests, yajamāna and his wife sprinkle themselves. ³⁷ Now Adhvaryu separates limbs from the animal's body. ³⁸ Some of the parts are cut in the juhū and some in upabhrta. The blood of the animal is thrown into a pit which is to the west of the samitra fire and the heart of the animal is placed on the sūla and is cooked on samitra ³⁹ fire. Other limbs are cooked in a fire-pan (on the samitra fire). ⁴⁰ Eleven kapāla purodāsa is offered to Indrāgni or sūrya or Prajāpati. ⁴¹ Samitr takes the heart of the animal from the sūla and places it upon the avadānas, ⁴² and the sūla is not placed on the ground. Adhvaryu carries the animal parts and places on the plakṣa branches and Pratiprasthātā further cuts them. ⁴³ Having taken Vasā, it is mixed with ājya either with the help of an (animal's) bone or with sword (Kattārī). ⁴⁴ Now 'vasāhoma' is performed which is followed by svistakṛt-yajña. ⁴⁵ Rest of the Vasā is also offered as oblation. Rest of the limbs are also rubbed by Adhvaryu. ⁴⁶ Now (four) offerings are offered to the wives of the gods with the animal's tail. ⁴⁷ Having performed barhi-homa all the rtviks, yajamāna and his wife go to the water (pond etc.) and they take heart-sūla with them. ⁴⁸ Adhvaryu enters the water and burries the sūla forcibly in its bottom (base). ⁴⁹ For the karmāpavarga-offerings the yajamāna gives gold, according to his capacity, to Adhvaryu. ⁵⁰

11. SAUTRĀMANĪ

Sautrāmanī is both an *istī* as well as a *paśubandhā*¹. Śatapatha Brāhmaṇa derives the word Sautrāmanī from 'Sutrātaṁ'². Sautrāmanī is not a soma sacrifice, it belongs to havir-yajña *saṁsthā*. Offering of *surā* is the distinguishing feature of this sacrifice.

Sautrāmanī is performed by the brāhmaṇa who desires for prosperity or by a king who has been deprived of the kingdom and who wants to have his kingdom back, or by the person who has no cattle. Offering of *caru* for Aditi is given in the beginning as well as at the end of Sautrāmanī.³

Having performed Aditi-*istī*, three *samidh* are put into the āhavanīya. Agnihotra is performed on the first day morning. Now malted rice, malted barley and *lājā* etc. are purchased,⁴ and are brought to the hall. Purchased grains and vegetable substance (*nagnahu*) are powdered; rice and *Syāmāka* are cooked, scum of the two cooked is put into two pots in which there is powder of grains. This mixture is known as *Māsara*.⁵ Now the cooked rice and *Syāmāka* are also added to this mixture; and it is taken into a big pot. This pot is placed - for three nights - in a pit which is dug in the *sālā*. Milk of a cow -destined to *Asvins* - is milked and is poured on the first day and is mixed with the powder^d of malted rice. On the second day two cows-destined to *Sarasvati* - are milked, milk is poured and powder of malted barley is mixed in it. On the third day three cows - destined to *Indra* - are milked, milk is poured and in it powder of *lājās* is mixed.

Two *vedis* are erected.⁶ To the backside of these *vedis*, two '*kharas*' are prepared.⁷ A pit is dug to the west of the *khara*, made on the southern *vedi* - and the skin of a bull is spread on the

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pit upon which a Kārotara (=a sieve of bamboo) is placed, and the mixture from the big pot is poured on the kārotara which is collected in a pot. Now it is put into a palāśa-pot and is purified with a pavitra - made of the hair of cow and horse.⁸ On the northern vedi, Adhvaryu, with a pavitra, made of the hair of goat and sheep, purifies the milk in a pot made of vetasa tree. Then he takes three payas-grahas.⁹ Three surā-grahas are taken with the help of sthālīs - made of earth.¹⁰ The yajamāna touches the three payas-grahas at one time.

On the fourth day three animals viz. a reddish-white he-goat for Asvins, an ewe for Sarasvati and a bull for Indra, are offered.¹¹ Adhvaryu and Pratiprasthātā, respectively, offer payas-grahas and surā-grahas.¹² Then the grahas are consumed, Payas graha-destined to Indra - is consumed only by the yajamāna.¹³ The yajamāna offers an oblation of ghee into dakṣiṇāgni. Gold is put into the water and with a pavitra the yajamāna and his wife along with rtviks wash their hands and mouths. In the animal offering an offering to Vanaśpati is made. Now a seat, made of muñja, covered with the skin of a black antelope, is placed between the two vedis so that its two legs are towards south vedi and other two towards north vedi.¹⁴ The yajamāna sits on it reciting 'niṣasāda' etc. (VS.20.2). Now,¹⁵ Adhvaryu places two rukmas of silver and gold respectively near the left and right foot of the yajamāna. The yajamāna places the golden rukma on his head and the silver one under his right foot. Now, Adhvaryu makes thirty two grahas from thirty two bulls' hoofs and takes the vaśā of all the animals in a pot and offers it reciting¹⁶ one mantra for two oblations (VS.19.80 to 19.95). Then, Adhvaryu

touches the yajamāna reciting the verse 'Ko'si' etc.¹⁷ Reciting
 other mantras yajamāna touches other parts of his body. Now by
 some persons (servants etc.) the yajamāna (sitting on the seat)
 is lifted at first, upto their knee, then up to navel and then upto
 their mouths.¹⁸ Then the yajamāna descends on the skin of a black
 antelope. Now the thirty third vasā graha is offered¹⁹ and rest
 of the graha is eaten by Adhvaryu only by smelling.²⁰ Now māśara-
 pot is thrown into the water.²¹ Then the avabhrtha-bath takes
 place. Henceafter, the yajamāna puts sarid, into the āhavanīya
 and gives an offering. For Mitra and Varuna milk is offered.²² At
 the end of the sacrifice an animal is offered to Indra-Vayodhas.²³

Thus end the rituals of the Sautrāmaṇi as well as that
 of the sacrifices of havir-yajña saṁsthā.

(B) RITUALS OF SOMA-SAMSTHĀ1. AGNISTOMA

Agnistoma - a soma sacrifice - is the prakṛti of all of its kind. Sacrifices are divided into Pākayajña Samsthā, Havir-yajña Samsthā and Soma-Samsthā. Soma sacrifices are performed after the performance of Darsapūrṇamāsa¹. Agnistoma is an integral part of Jyotistoma and is performed in five days. During first four days preliminary rituals are performed and on the fifth day "pressing" rituals take place. In this sacrifice last chant is addressed to agni that is why it is known as Agnistoma. It is the most valuable and expensive sacrifice next only to the Aśva-medha and the Rājasūya.

The prescribed time of its performance is spring (vasanta)². The yajamāna selects either first four³ or all the sixteen priests viz. Brahmā, Udgātr, Yotr, Adhvaryu, Brahmanācchamsin, Prastotr, Maitrā-varuṇa, Pratiprasthātr, Potr, Pratihartr, Acchāvāka, Nestr, Agnidhra, Subrahmanya, Grāvastut and Unnetr.⁴ Now the yajamāna along with his priests selects site where agnistoma is to be performed.⁵ A 'vimit' or a hall is erected.⁶ The cutting of yūpa takes place during the period assigned for the initiation ceremony. The yajamāna taking two aranis enters the hall and recites 'Idam aganmā'⁷ etc. The rite of initiation with water begins in the afternoon. A water pot (kumbha) is placed to the north of the hall.⁸ The yajamāna gets his nails cut, and hair (except śikhā) and beard shaved. Having taken bath he goes towards the north-east⁹ reciting 'udidābhyah' (VS.4.2) etc. and wears a kṣauma garment.¹⁰ Pratiprasthātā consecrates the wife of the yajamāna, silently.¹¹ Adhvaryu, after

'apsudikṣā' bakes an eleven kapāla puroḍāśa, for agni and viṣṇu, to be used in Dikṣanīya-īṣṭi.¹² The yajamāna standing on kuśa is anointed with butter of the cow, by Adhvaryu¹³ reciting 'mahīnām payah' (VS.4.3) etc. The yajamāna stands to the east of the śālā and then rituals of dikṣa¹⁴ are performed upon him and his wife. After the performance of 'Mustikarāṇa' ritual¹⁵ the yajamāna holds silence. Adhvaryu makes him enter the śālā.¹⁶ The wife of the yajamāna also enters the śālā. She is made to enter by Prati-prasthātā.¹⁷ Hence-after 'udgrahṇa-homa' is performed.¹⁸ Having performed the dikṣanīya-īṣṭi Adhvaryu spreads two black-antelope-skins to the south of āhavanīya. The necks of these skins should be towards east and the hair to the upper side.¹⁹ Then the yajamāna sits behind these skins kneeling his right knee which touches the ground.²⁰ Adhvaryu girds the yajamāna with a (muñja) cord.²¹ Prati-prasthātā girds the wife of the yajamāna either with mekhalā or with yoktra.²² The yajamāna makes a knot at the end of the lower garment. He wraps his head (with turban or diadem 'mukuta' etc.)²³ and the wife, optionally, with net (jāla)²⁴ and the yajamāna ties a horn of a black antelope to the end of the garment.²⁵ He touches his fore-head, to the upper side of the right eye-brow, with this horn and then with the horn makes a line on the ground²⁶ reciting the verse 'susasya' (VS.4.10) etc. Adhvaryu gives a udumbara-stick to the yajamāna who places it upon his right shoulder.²⁷ He comes in front of the āhavanīya and gives up the vow of holding silence²⁸ (taken during the mustikarāṇa ritual) reciting the verses 'Vratam kṛṇṇta' (VS.4.11) etc. Then the ṛtvijās cook the fasting food for the yajamāna, on the gārhapatya fire and for the wife on the dakṣiṇāgni.²⁹ Sitting on the skin of a black antelope, the yajamāna sips water and drinks

payas with the help of a kāmsya-pot³⁰ and the wife drinks in a
tāmra (copper)-pot.³¹ Upto the avabhrtha-bath, he has to act upon
some of the rules and regulations.

On the next (i.e. second) day starts Frāyanīya-īsti. In
this īsti caru is offered to aditi and clarified butter for pathya-
svasti, agni, soma and savitr.³² Now Pratiprasthātā spreads red-skin
of an ox in the 'daksīṇa-havirdhāna-maṇḍapa' and upon this skin
places the soma.³³ A pot-full of water- is also placed there.³⁴ Now
starts the purchasing of soma.³⁵ On the southern door of sālā, where
soma is to be purchased, a cow is made to stand.³⁶ The cow is taken
to the northern side. Adhvaryu and Pratiprasthātā follow her recit-
ing a verse and the yajamāna, his wife and Brahmā follow, silently.
Starting from the southern door where the cow places its seventh
foot-step, Adhvaryu places gold and offers ghee oblation upon it.³⁷
In this way performing several small rituals soma is purchased. Gold
is given to its seller.³⁸ The yajamāna and his wife unwrap their
heads.³⁸ Adhvaryu takes gold from the soma-seller forcibly and
beats him, optionally, on the back with a bamboo stick.³⁹ The pur-
chased soma is placed to the south of the āhavanīya.

Now starts the Ātithya-īsti in which nine kapāla puroḍāśa
for viṣṇu is offered.⁴⁰ During it - Tānūnaptra and Avāntara dīkṣā⁴¹ -
these two ceremonies are also performed. In the Tānūnaptra, clarified
butter is placed to the south of vedi-śroni and the ṛtviks and the
yajamāna touch it together⁴² and take a pledge not to harm each
other.⁴³ In the avāntara-dīkṣā the yajamāna puts a samid on the
āhavanīya reciting a verse and touches the water and clenches his
hands and girdles them tighter.⁴⁴ The wife of the yajamāna also
performs these rituals but while putting a samid on the gārhapatya
she remains silent. Having performed Ātithya-īsti, pravargya⁴⁵ and

⁴⁶ upasad are performed. The yajamāna takes ghee eight times in juhū and four times in upabhrt and pours ghee from juhū for agni and soma in equal quantity and from upabhrt pours for ⁴⁷ ~~47~~ Visnu. Mahā-
 vedi, to the east of the sacrificial hall, is measured in the first half of the previous day of upavasatha (i.e. on the third ⁴⁸ day). On the upavasatha day i.e. on the fourth day, 'havirdhāna-
 mandapa' is constructed and an arm deep four pits are dug. ⁴⁹ On these pits kusa is spread and 'adhisavana' and 'phalaka' are placed. ⁵⁰ On the 'adhisavana' and 'phalak' are placed: ~~On the 'adhisavana' and 'phalak' are placed:~~ a fresh cut - red with blood - skin of anaduha and five pressing stones (grābhas). ⁵¹ A khara is made to the east of the uparavas, for keeping the pots. ⁵² Now a sadas is made. Henceafter six dhismyas are constructed. In the animal offering to agni and soma small deeds viz. kusa spreading, placing the pots, water sprinkling upon them, heating the ghee etc. are done by Adhvaryu. The yajamāna sits taking soma in his lap. Now ⁵³ pracaranī-homa is performed. Yajamāna and the rtviks take pressing stones, ⁵⁴ drona-kalāsa, soma cups, idhma, vapāśrapanīs, rasana etc. and go to the ⁵⁵ āhavanīya. The fire and the above said implements are brought and placed on the dhismīya of Āgnīdhra and inside the ⁵⁶ Āgnīdhra-shed. Henceafter, with the help of 'Pracaranī' ⁵⁷ ghee-oblation is made. This is known as Āgnīdhra-homa. Adhvaryu places ājya, spreads the skin of a black antelope on the right (havirdhāna) cart and places the soma upon ⁵⁸ it. Now the yajamāna and his wife release their fingers. After small deeds offering of an animal to Agni and Soma is made. ⁵⁹ Now offerings of eleven animals to Agni, Sarasvati, Soma, Pūsan, Brhaspati, Viśvedevas, Indra, Maruts, Indrāgni, Savitr and Varuna, are given. ⁶⁰ In case there is only one yūpa then at first the animal victim of Agni is tied to it and then rest of the ten are tied in the neck of one

another. Now 'Paśu-samjñāpana' ritual is performed in the same order in which the animals has been stated above. Having performed vapā-offering for Agni & Soma, vasatīvarī waters are brought from a flowing river etc.⁶² Now the vasatīvarī waters are placed near the west of the śālādvāra. The yajamāna takes soma in his lap and sits to the east of the mahāvedi. The wife of the yajamāna also takes soma in her lap but sits to the west of the śālādvārīya.⁶³ Adhvaryu places the vasatīvarī waters before the wife of the yajamāna and she touches the water-pot. Now the Soma is placed, along with its seat, inside the Āgnīdhra shed and the yajamāna looks after the soma whole of the night (the night before the pressing day).⁶⁴

Rituals of pressing the soma start on the fifth day. In the second half of the fourth day's night the rtviks are awoken and they perform the preliminary rituals of soma pressing.⁶⁵ Half of the soma-plant is placed on the pressing stones. Henceafter 'prātra-anuvāka' is recited. The offerings of eleven kapāla puro-dāsa, dhānas, karambha, curds and payas are respectively given to Indra, Haris, Pūṣan, Sarasvatī and Mitra-varuṇa.⁶⁶ Unnetr places the soma-pots on the khara. Adhvaryu offers pracarāṇi-libation when the last rcā of the 'prātra-anuvāka' is being recited.⁶⁷ Adhvaryu goes to the collected water (pond etc.) and there pours the libation and takes water, in the Maitrāvaruṇa-camasa, to be used during pressing of soma.⁶⁸ Adhvaryu, Pratiprasthātā, Nestā, Unnetr (and the yajamāna) take their seats near the plank and skin, during the rituals of soma pressing. Now starts the Mahābhīṣava.⁶⁹ Adhvaryu sprinkles water on the soma plant and presses it thrice;⁷⁰ if the yajamāna desires animals or brahnavarcas then it is pressed five or eight times. Then starts the 'ksullakābhīṣava'. Adhvaryu

fills the upāmsu-graha with soma-rasa.⁷¹ Now, he comes out of havirdhānamandapa reciting two mantras (VS.7.2). Now Adhvaryu, Pratiprasthātā, Nestā, Unnetā - these four rtviks - again begin the pressing,⁷² and other grahas are filled. Adhvaryu and other rtviks come out of the havirdhāna mandapa and start reciting 'Bahis-pavamāna-stotra'.⁷³ After it a number of small rituals are performed. Adhvaryu and Pratiprasthātā offer sukra and Manthin grahas, respectively.⁷⁴ Again, both of them make Rtu-graha-offerings⁷⁵ and afterwards happens Rtu-graha-bhaksana. Now grahas are offered for Indra and Agni. Henceafter offerings of ukthya graha are made.⁷⁶ Half of the Vasatīvarī waters, is poured into ādhavanīya. Maitrāvaruṇa directs all the rtviks to come out of the sadas and they come out. Thus ends the morning-pressing.

Now starts the midday-pressing. It starts with Mahā-bhisava ceremony. Then Sukra, Manthin, Āgrayana, Ukthya and Marutvatīya grahas are filled by Adhvaryu.⁷⁷ Rtviks and the yajamāna come out of havir-dhāna-mandapa and start reciting Pavamāna stotra.⁷⁸ Now gharma is offered and the remained gharma is eaten by rtviks along with the yajamāna. Then an animal and a puroḍāsa, are offered.⁸⁰ Thereafter happens the Prasthita-yajña. Ten camasas are filled with some juice. Now the Marutvatīya⁸¹ and Māhendra⁸² grahas are filled. Māhendra graha is offered reciting Prstha-stotra.⁸³ After eating the remains the rtviks go out of sadas.

Now starts the evening-pressing. Adhvaryu fills the Āditya graha, curd is added⁸⁴ to it and this mixture is offered. Then Āgrayana and Ukthya grahas are filled.⁸⁵ After coming out of the havir-dhāna-mandapa, the rtviks recite pavamāna-stotra.⁸⁶ Then

Prasthita-yajña is performed. The animal limbs and the puroḍāśa are offered. The sāvitṛa graha is also offered.⁸⁷ Pratiprasthātr takes pātnīvatagraha.⁸⁸ Udgatr recites yajñayajñāya stotra.⁸⁹ At last patnī-samyāja is performed and then starts the 'avabhṛtha' ceremony. The ṛtviks, the yajamāna and his wife take the seat (āsandī, made of udumbara), all the pots etc. which have been smeared with soma; and go to the place of "standing water" of the flowing river.⁹¹ The yajamāna enters the water⁹² and recites "namo varunāya" (VS.8.23) etc. The samids are thrown into the water and ājya offering is made into the water.⁹³ Starting from the sacred bath and upto the placing of samid, all the rituals are performed in the same manner in which they were performed in Varuna-Praghāsa-Parvan. Rjisa-kumbha is thrown into the water.⁹⁴ Graha, camasa etc. are also thrown into the water.⁹⁵ All of them, while returning, recite "āmahiya-japa".⁹⁶ Having returned they perform udayaniya-⁹⁷ istī. Now a barren cow or a strong bull (if the barren cow is not available)⁹⁸ is offered to Mitra-Varuna. Now udavasāniya-istī⁹⁹ is performed in which five kapāla puroḍāśa is offered to Agni and gold or a bull is given as its largesse. At the end of this istī evening agnihotra is performed.¹⁰⁰ Now the ṛtviks burn the kusa and return to their homes.¹⁰¹ Thus ends Agnistoma which is the first among the soma-sacrifices.¹⁰²

Some of the soma sacrifices last for more than one day. Those which last for twelve days are called *ahina*¹ and those which extend over more than twelve days are known as *Sattra*². *Dvādasāha* is both : a *sattra* and an *ahina*³. In the *sattra* the sacrificers themselves act as *rtviks*. The consecration ceremony is as such : *Adhvaryu* initiates the householder, *Brahmā*, *Udgatr* and *Hotr*⁴; *Prati-*
prasthātr initiates their wives⁵, and *Adhvaryu*, *Brāhmaṇācchamsin*, *Prastotr* and *Maitrāvaruṇa*⁶; *Nestṛ* initiates their wives⁷; and *Prati-*
prasthtr, *Potr*, *Pratihatr* and *Acchāvāka*⁸; *Unnetṛ* initiates their wives⁹, and *Nestṛ*, *Āgnīdhra*, *Subrahmanya* and *Grāvastut*¹⁰; their wives¹¹ are initiated by a person other than *Brahmacārī*; *Unnetṛ* is initiated by a *Brahmacārī* or a *sanātaka* or by any other *Brāhmaṇa*¹² who is not initiated and the wife of the *Unnetṛ* is also initiated by a *Brahmacārī*¹³. The *yajamāna* who wants to pile the fire (altar) churns the fire out for *gārhapatya* and the other officiating *rtviks* also churn the fire out by sitting in equal number to his south and north sides or they, optionally, sit around him¹⁴. But the *yajamāna* churns the fire out first in every condition¹⁵.

The first and twelfth days of *Dvādasāha* are in *atirātra*-form¹⁶. They are called as *Prāyāṇiya* and *Udayāṇiya*, respectively. When the largesse is distributed, shaking the skin of black antelope, they (all) go from the south of *āgnīdhra* shed, reciting the verse "yan me" etc. and in place of '*amusyāyana*' recite the name of the grandson and in place of '*amusya*' and '*amusyāh*' recite the names of the *yajamāna* and his wife, respectively¹⁷. The first day of *śadaha* is in the *agnistoma*-form and the fourth day is in *śodasī*-form in which there is churning of fire on the thigh of *Udgātā*. The ritual is followed by an oblation into the *āhavanīya*¹⁸. Rest of

the four days i.e. second, third, fifth and sixth, are in ukthya form. At the end of sadaha all the initiated persons eat honey or ghee.¹⁹ The next chandomas days i.e. seventh, eighth and ninth are also in ukthya form.²⁰ The tenth day is in Atyagnistoma form. This day is called as Avivākya²¹ or chandomas. In this way the ceremonies of twelve days are completed. The rituals upto Patnī-samyāja are performed from first to eleventh day. Every rtvik (yajamāna) during night, looks after the soma, upto the waking of the rtviks in the other half of the night.²² Rest of the rtviks go to the forest for 'svādhyāya' and to bring the samids²³ and the watcher of the soma studies veda at home. These rituals of 'svādhyāya' and of bringing samids are performed only on the tenth day.²⁴ All of them put samids into all the sacrificial fires, on each day.²⁵ On the tenth day after the 'Patnī-samyāja-karma' 'Sattrothāna-karma' is performed. In this ritual the consecrated rtviks sing the greatness of the sattrā by reciting "sattrasya rddhik" (VS.8.52) etc. During this ritual they touch the western pole of the northern havirdhāna-shed.²⁶ In the 'Sattrothāna-karma' Vasatī-varī waters are brought by Pratiprasthātā.²⁷ Either the animal victim is offered to Indra and Agni on each day,²⁸ or eleven animal-victims are offered, on each day, to Agni, Sarasvatī, Soma, Pūṣan, Brhaspati, Viśvedevas, Indra, Maruts, Indrāgni, Savitr and Varuna.²⁹

3. GAVĀMAYANA

The literal meaning of Gavāmayana is "going of the cows" (=ray of the sun).¹ This is a sāmvaṭsarika (yearly) sattra which lasts for three hundred and sixty one days. It is divided into three parts. Each of the first and the third part takes 180 days and the second called as viṣuvat, takes one day.²

It has twelve initiation days. The initiation for Gavāmayana falls on Pūrṇamāsī of Phālguna or Caitra or four days before the Pūrṇamāsī of Phālguna³ or of Māgha.⁴ Abhiplava in the Gavāmayana consists of six days which are as such: first and sixth days are in Agniṣṭoma-form; and, second, third, fourth and fifth are in ukthya form.⁵ These six days are called Abhiplava-śaḍaha also. Having performed, on the first day, the Prāyaṇīya-īṣṭi, rituals of caturviṃśa-day i.e. of the second day are performed either in Agniṣṭoma or in ukthya form.⁶

The first month of the Gavāmayana, consists of four abhiplava-śaḍahas and one prṣṭhya-śaḍaha.⁷ About the performance of Abhiplava-śaḍaha we have discussed above. From the second month to the fifth month the abhiplava and Prṣṭhya-śaḍahas are in the same manner.⁸ There are three abhiplava-śaḍahas, one prṣṭhya-śaḍaha, one abhiḥit day to be performed in Agniṣṭoma-form and three svara-sāman days to be performed either in agniṣṭoma or in ukthya form, in the sixth month.⁹ Upto here we have counted 180 days i.e. complete six months (=Prāyaṇīya +Caturviṃśa +178=180 days). Thus the first section of Gavāmayana consists of 180 days.

Now starts its second section which consists of only one day known as Viṣuvat and is performed in agniṣṭoma form.¹⁰

Then starts the third section of Gavāmayana which again consists of six months i.e. 180 days. This section is just the reverse of the first section. In this section Visvājī day takes place of abhijit day (of the first section).¹¹ Due to the reverse of the first section here, in the twelfth month, three are abhiplava-sadahas.¹² The division of days in the seventh month is as such: three svarsāmans, one visvājī, one prsthya and three abhiplavas. These twenty eight days plus the last two days i.e. mahāvratā¹³ and udayaniya form a complete month. From eight to eleventh month each consists of four abhiplavas and one prsthya sadaha. The twelfth month consists of three abhiplavas, one āyushtoma (ukthya), one gostoma (agnishtoma) and one dasarātra (of 10 days).¹⁴ On the mahāvratā day¹⁵ an (animal) victim is offered to Prajāpati. Mahāvratā graha is taken and after oblation its remains are eaten by the yajamānas.¹⁶ Then happens the exchange of abuses between a brahmacārī and a harlot.¹⁷ A sūdra and an ārya fight for a round shaped skin in which the ārya wins.¹⁸ Then sexual intercourse between a man and a woman (stranger to the sacrifice)¹⁹ is carried out in a screened shed to the south of the mārjālīya.

Adhvaryu gives a 'kavaca' to a kṣatriya²⁰ reciting 'marmāni te' (VS.17.49) etc. and to the other three, gives silently. Then the kṣatriyas ride on a chariot and take three rounds of the 'devayajña'.²¹ Some people beat the drums placed in the four corners of the sadas.²² Wives of the yajamānas sing songs in their praise.²³ Either eight or more maid-servants take, optionally, three rounds of mārjālīya having water-pots (pitchers) on their

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 heads. Maid servants throw water somewhere and put the re-filled
 pitchers on the mārjāliya.²⁵ While taking rounds the maid-servants
 sing popular songs. In these songs the cows have been described
 as mothers of ghee.²⁶ To the Mitravaruṇa, the Viśvedevas and Brhas-
 pati respectively three anūbandhya cows are offered on the udaya-
 niya day²⁷ which is in atirātra-form. After the vapā offering of
 anūbandhyas the yajamāna and his wife get their all hair shaved.²⁸
 At the end udavasāniya-īṣṭi takes place.²⁹

4. VĀJĀPEYA

The word Vājapeya literally means a drink of strength or of food.¹ Being a form of Jyotistoma, this rite includes many popular rites. The king who performs vājapeya is declared to be a samrāta.²

It is performed in autumn by a brāhmaṇa or a kṣatriya. There are four options regarding the time of its performance that have been given by Kātyāyana. Vājapeya sacrifice has seventeen initiation days.

At the time of purchasing of soma, Pratiprasthātā purchases surā or its material, silently, from a long haired man giving him lead (śīṣā) in return.³ When soma is being brought to the sāla on a cart, Neṣṭā follows the cart taking surā or its material in his hand. Then he enters the hall through the southern door; cooks the material upon the dakṣiṇāgni and prepares surā.⁴ Now he prepares a khara (mound) and henceafter prepares another khara on the place named Nārāśansa.⁵ To the south of havīrdhāna-maṇḍapa, Adhvaryu makes a ku-dvāra.⁶ A long yūpa of seventeen aratnis is girded with seventeen clothes.⁷ At the beginning of soma-pressing all the rtviks, the yajamāna and his wife wear chains of gold in their necks. Neṣṭā brings surā and places it on the second mound and then through the ku-dvāra having brought the pots related to surā-grahas, he purifies surā with a pavitra, made of cow-hair.⁸

In the morning-pressing, atigrāhya, sodasī and five indragrahas are filled by the yajamāna. Adhvaryu fills seventeen soma-grahas and the Neṣṭā fills seventeen surā grahas.⁹ Adhvaryu takes a madhu-graha and places it on the khara. Having done the

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upākarana of atirātra-animals,¹⁰ the upākarana of a barren cow, which is spotted, is done for Maruts.¹¹ Seventeen hornless and spotted he-goats are brought for Prajāpati. After the māhendra-graha-yajña an offering of omentum of the aforesaid cow is given¹² and after vāmadeva-graha-yajña, offering of omentum of the above said seventeen he-goats is made for Prajāpati.¹³ Besides five general oblations one oblation of āraṇyabṛīhi equal to seventeen śarāvas, for Brhaspati, is prepared in the midday-pressing.¹⁴ Having offered marutvṛatīya-graha, Adhvaryu takes down the chariot from a big cart (śakata) and holding it from its axel places to the south of the cātvala.¹⁵ Then four horses are made to enter the waters for a bath or to the returned horses (after bath) Adhvaryu sprinkles them¹⁶ and yokes three of them to the chariot, reciting verses but the fourth follows the chariot un-yoked. The horses are made to smell caru, meant for Brhaspati.¹⁷ Outside the vedi four horses to each of the sixteen other chariots are silently yoked.¹⁸ Seventeen drums are beaten near the vedi. Adhvaryu beats one of the drums with a mantra and the others are beaten silently. Seventeen arrows one after the other are shot to the north of the cātvala by a ksatriya.¹⁹ At the point where seventeenth arrow falls, an udumbara branch is fixed as the goal of chariot race.²⁰ The yajamāna rides the chariot yoked with mantras.²¹ On this very chariot Adhvaryu's brahmacārī or pupil also rides to make the yajamāna recite certain verses.²² Then on any of the other sixteen chariots a ksatriya or a vaiśya rides to hold the saura-graha.²³ Then the chariots are driven for the race. Brahmacārī or pupil of Adhvaryu makes the yajamāna recite

vājin etc. (VS.9.13). During the race, Brahmā, sitting on the chariot wheel placed on a pole (sthānu), sings three sāmans.²⁵ The drums are beaten and two oblations of ghee are poured into ahavanīya. The chariots are driven in such a way that the yajamāna wins the race. All the seventeen chariots take a round of the fixed-udumbara-branch and then return to the deva-yajña.²⁶ Adhvaryu takes down one of the drums from the pole reciting a verse and other sixteen are taken down silently. The yajamāna comes down from the chariot and touches the naivāra-caru, placed between the cātvala and utkara. The three yoked-horses are made to smell the caru.²⁷ Fourth horse is also yoked and the chariot is given to Adhvaryu.²⁸ Remaining sixteen chariots are also distributed among the sixteen rtviks, including Adhvaryu, one to each. Madhu graha is given to Brahmā but it depends upon his will to drink or to give away or to throw it.²⁹

Now, Adhvaryu offers twelve or six oblations or makes the sacrificer utter the related mantras. Nestā makes the yajamāna's wife wear a short undergarment made of kusa, or a silken garment, over the dīksita cloth.³⁰ Against the yūpa, to its north or south side, a ladder is raised. The yajamāna asks his wife to accompany him in ascending the heaven.³¹ The yajamana looks towards the directions.³² The seventeen bags of saltish earth, tied in the leaves of asvattha, are thrown upto him by the prajā of the yajamāna³³ and he catches them. Now he looks at the ground. The yajamāna descends upon the rukma which is placed upon the skin of a goat.³⁴ ~~ADHVARYU~~ The yajamāna sits upon the udumbara seat.³⁵ Caru of wild rice is offered to Brhaspati.³⁶ Water and milk are put into anudumbara-pot and grains of seventeen kinds or as many the yajamāna remembers, excepting one which hence after he will not take throughout his

rest of the life, are put into it.³⁷ With the help of sruvā seven offerings of this mixture are offered and with rest of the mixture sprinkling of yajamāna is done. Now, Adhvaryu offers the 'njjitī' oblations.³⁸ At the end of udavasāniya, the yajamāna gives seventeen³⁹ clothes, with which the yūpa was wrapped, to Adhvaryu. Golden chains worn by the ṛtviks are given to them.⁴⁰

5. RĀJASŪYA

Rājasūya is a mixed sacrifice comprising of istis, soma-sacrifices and animal sacrifices. So, it can be said that Rājasūya is not purely a soma sacrifice. However, it comes under the soma-samsthā. It lasts for more than two years.

Rājasūya is performed by a kṣatriya who has not performed Vājapeya.¹ On the first day of sukla-pakṣa of Phālguna starts 'Pavitra' sacrifice.² On the ninth day after 'Pūrnāhuti' things desired by the ṛtviks are distributed among them. From the tenth day onwards five offerings to 'Anumati' etc. are made for five days.³ On the 'Phālguna-Pūrnimā' cāturmāsya start.⁴ After it, Pañcavātiya libations are offered. Then happens Indraturīya-rite in which eight-kapāla puroḍāsa for Agni, caru for Varuṇa, cow-milk for Rudra and caru, boiled in cow-milk, for Indra is offered.⁵ Then comes the turn of Apāmārga homa. In the Trisamyukta-istī, on the first day three offerings for Agni-Viṣṇu, Indra-Viṣṇu and Viṣṇu are offered.⁶ On the second day offerings for Agni-Pūṣan, Indra-Pūṣan and Pūṣan are made.⁷ On the third day offerings for Agni-Soma, Indra-Soma and soma are offered.

Then there are twelve 'Ratna-offerings'⁸ which are made on twelve successive days. The offerings are made in the houses of king's men (ratnas). Then come Abhiṣecaniya and Daśapeya rites.⁹ The abhiṣecaniya as well as the Daśapeya is a performance which takes five days to be completed. Soma is brought for both rites only once. Its half quantity, for Daśapeya, is placed in the house of Brahmā.¹⁰ Then eight offerings of caru, known as Davaśū-offerings are given to savitr-satyapratyasava, Agnigrhapati, soma-

vanaspati, Brhaspati, Indra, Rudra, Mitrasatya, and Varuna dharmapati, and the yajamāna is declared as the king.¹¹ At the end of idā-rites Adhvaryu brings water of seventeen kinds in different pots of udumbara. The water-heated with the sun rays - is mixed with these waters and the mixed waters are put into a big pot of udumbara with the verse 'enā madhumatīh' (Vś.10.4) etc. On the next day (5th of caitra-sukla) abhiṣecanīya-rite is performed.¹² After taking the Marutvatīya-graha, a tiger skin is spread and lead is placed on the western end of this skin. Then Pārthā-homa is performed in which six ājya-offerings are made.¹³ Having made a pavitra, with which gold is tied, Adhvaryu purifies waters with it. These waters are meant for sprinkling and are placed in a udumbara-vessel. Then the waters are put into four different vessels. The yajamāna puts off his dikṣita clothes and wears Tārpya (kṣauma), red blanket, a white turban and a mantle.¹⁴ Adhvaryu gives a bow and three arrows to the yajamāna and makes him[#]step upon the tiger-skin.¹⁵ Then he places a golden piece under the feet of the yajamāna and one upon his head places a golden rukra having nine or one hundred small holes.¹⁶ Then sprinkling of the yajamāna is done. Now the remaining six offerings of Pārthā-homa are offered.¹⁷

Then sunahṣepa sastra is recited by Hotā and Adhvaryu.¹⁸ The yajamāna takes three strides on the tiger-skin. A yoked chariot is placed behind the cātvalā. The yajamāna ascends the chariot¹⁹ and it is driven to the middle of the cows, belonging to his brother, standing to the north of āhavanīya. He touches one cow with the bow and gives more than one hundred or the equal number of cows to his brother and then having a round of yūpa the chariot is stopped to the south of the altar. After "Pārthā-Vimocana-homa"

the yajamāna comes down of the chariot.²⁰ The bow along with arrows is given to an archer.²¹

Adhvaryu holds the arm of the yajamāna and makes him sit on the seat of khadira.²² Then gambling game is played. After svistakṛt and taking Māhendra-graha, avabhr̥tha-bath takes place. Then offering of vapā of three anūbandhya cows is given.²³ After the Traidhātvi-udavasāniya īṣṭi, three satamānas to Brahmā, three cows to Hotā, three garments to Adhvaryu and one cow to Āgnidhra is given. Henceafter ten samsrpa offerings are made.²⁴ Then the Dasapeya is performed.²⁵

On any day of Vaisākha-sukla-pakṣa five 'Pañca-vila' offerings²⁶ to Agni, Indra or Soma, Viśvedevas, Mitra and Varuna and Bṛhaspati are offered. Then at the interval of one month, each, twelve prayug offerings are made. Now two offerings of two pregnant cows²⁷ of which one is reddish in colour and is destined to Aditya or Aditi and the other one, a spotted, is destined to Viśvedevas or Varuts - are made.²⁸

Now kesa-vapaniṣya, vyūṣṭi-dvirātra and kṣatradhṛti, sacrifices are performed.²⁹ Having performed all the some sacrifices caraka-sautrāmaṇi is performed in the sukla-pakṣa.³⁰

On the Pūrṇamāsī, offerings consisting of a he-goat to Āsvins, an ewe to Sarasvatī and a bull to Indra are made. At the end "Traidhātvi-īṣṭi"³¹ is performed and with this the Rājasūya comes to an end.

6. AGNICAYANA

There are various śrauta sacrifices among which Agnicayana is the most complicated one which shows the technical knowledge of the people of that remote period. The very long description of agnicayana given by the various Śrauta Sūtras and Brāhmaṇas, itself says its importance and complication. It is a part of soma sacrifice in which an altar of a bird-shape is prepared with bricks of different names. The consecration of Agnicayana falls on the amāvāsyā day of Phālguna.¹

The yajamāna, who desires for piling the fire alter, at first performs Purnāmāsa sacrifice on the first day of Phālguna.² Henceafter he offers five animals viz. a man, a horse, a bull, a ram and a goat. If the yajamāna does not want to kill the animals, the five heads may be taken from the dead bodies killed in the war or may be made of gold or of clay.³ In place of these five animals, a black and a hornless goat for prajāpati⁴ or a white and bearded goat for Vāyu may be offered.⁵ On the throat of each of the killed animals a blade of kuśa is placed and their heads are cut off from their bodies and the bodies of the man, horse, bull and ram are thrown into the water.⁶ Now for preparation of bricks the mud and water^{are} taken from the place where the bodies were thrown. A horse, an ass and a he-goat, on the eighth of Phālguna-kṛṣṇa-pakṣa are taken to the south of the āhavanīya fire (the horse leads the animals)⁷ and having performed some of the rituals they are brought back but this time he-goat leads the animals.⁸ On the same day an ukhā (a fire pan) is

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prepared which is later on sprinkled with the milk of she-goat.⁹ The chief queen prepares 'āsādhā' brick equal to the length of the yajamāna's foot¹⁰ and three bricks called as visvajyotis, respectively, are also prepared. All other bricks - to be used during agnicayana - are prepared with three lines, made with a finger or a wood, upon them and are baked.

The audgrabhana - homa consists of twelve libations. Two nests of birds are thrown into the ukhā by the yajamāna or Adhvaryu and later on the ukhā is kept in the burning āhavanīyāgni.¹¹ Henceafter, eleven or twelve or thirteen samids are put on the āhavanīya.¹² The samids should be of Kṛmuka, Vikāṁkata, udumbara and palāśa etc. trees. The yajamāna, reciting "drśano rukma etc." (VS.12.1) wears a golden rukma around his neck. To the east of the āhavanīya, udgātr places ukhā, reciting 'devā agniem' (VS.12.2), on a seat (āsandī) having a śikya. Then the yajamāna walks three viṣṇu steps,¹³ reciting the verses 'viṣṇoḥ' etc. (VS.12.5) and worships the fire reciting a number of mantras.¹⁴ The yajamāna picks up the fire and ukhā along with the seat and places on the cart and taking the gārhapatyāgni in a sthālī places it on the hind part of the cart. Then the bullocks are yoked to the cart and the yajamāna, either riding the cart or on foot goes to collect the material to be used during the sacrifice.¹⁵ A ritual called as 'Vanivāhana' (coming and going of the vessel containing fire on a cart) is also performed on any of dīksā days.¹⁶ The ground, where fire-altar is to be prepared, is measured¹⁷ and the measured ground is enclosed with a rope and along with the rope, ground is dug where stone-pieces are to be arranged.

Adhvaryu with a p̣lāsa branch sweeps the gārhapatya altar-site.¹⁸ Saltish earth and sand are thrown there after which he encloses it with twenty one stones. Now twenty one bricks are arranged in a technical manner. These twenty one bricks include four ardhavrhati,¹⁹ seven pādya,²⁰ two ardhapādya²¹ and eight vakra bricks.²² In this way, with these twenty one bricks, one layer is completed.²³ The gārhapatya hearth is now smeared with mud, by the yajamāna and then he places there ukhā fire. Adhvaryu should not look at the empty ukhā fire pan.²⁴ Śikya, rukma etc. are thrown to the south of three bricks called as nartī.²⁵

Then Prāyaṇīya-īṣṭi is performed and six or twelve or twenty four oxen are yoked by Pratiprasthātā to the udumbara plough. and the altar-site is ploughed by him and all kinds of grains, excepting one, are put into camasa by Adhvaryu. Then these grains are sowed. The oxen, at the time of distribution of largesse, are given to Adhvaryu.²⁶

In the beginning of construction of uttra vedi (high altar) the main part of the vedi is covered with sand. After the performance of ātithya, pravargya and upasad, all the bricks of the first layer and svayamātrṇā bricks to be used in the other layers are placed on the red skin of an²⁷ ox and are sprinkled with ghee by means of kuśas; and a white horse or an ox stands in front of the bricks.²⁸

In the beginning of piling up of the first layer of āhavanīya fire-altar a lotus-leaf is placed upon the bunch of kuśa, which is in the middle of the altar-site, upon the lotus leaf a rukma and upon the rukma a golden image of the man is placed.²⁹ Two

srucs, to the right and left sides of the image are placed. Now
 nine bricks with different names are arranged.³⁰ Then a living tor-
 toise, smeared with curd, honey and ghee is placed at a distance of
 one aratni to the south of the āsādhā brick and to the south of
 the svayamātrṇṇā brick with its face to the east on the avakā³¹
 plants. A mortar and pestle made of udumbara wood are placed
 about one aratni to the north of the svayamātrṇṇā brick.³² Having
 placed ukhā, seven gold-chips are put into each of the five heads
 of afore said animals and then the heads are placed on different
 places.³³ After worshipping the half built fire-altar, Adhvaryu
 arranges different bricks. Now 1250, a total number of lokampṇā
 bricks, are arranged. The altar is to be made in a bird shape. At
 the end, the first layer is covered with soil brought from the
 cātvāla.³⁴ During the construction of the second layer also bricks
 under various names are used. This layer is also covered with
 loose soil. During the third layer the bricks are covered with
 avakā plant and again two r̥tavayas are placed. After it arranging
 several bricks this layer is also covered with loose soil. In the
 same way using the bricks of different names fourth and fifth
 layers are constituted. At the end, one thousand gold chips
 (śakalas) are placed upon the fire altar³⁵ and it is sprinkled with
 water with one thousand chips into it (water). In the śatarudriya-
 homa either flour of fried wild-wheat or milk of a she-goat is
 offered.³⁶ This offering is made by Adhvaryu. Fire altar is
 sprinkled by Agnidhra Having done some small deeds Adhvaryu per-
 forms upasāḍ and sets out the pravargya. After the oblation of
 ājya he along with other three r̥tviks and the yajamāna goes to the

fire altar, taking a burning brand.³⁷ After ascending the altar an offering of milk of a black cow is made by Adhvaryu.³⁸ Then after placing the burning brand upon the svayamātrīnā brick, Adhvaryu places the samid upon it and then oblations are offered. Henceafter Purnāhuti is made.

Purodāśas upon the twelve and seven kapālas are baked for vaiśvānara and Maruts, respectively.³⁹ The yajamāna offers Vasordhārā offering of ājya⁴⁰ and Adhvaryu throws the sruc into the fire. Now, Adhvaryu offers six pārth-oblations: Vājaprasaviya-homa is also performed⁴¹ and afterwards he sprinkles the yajamāna.⁴² Then remaining six pārth-oblations are offered. Rāstrabhṛt-libation is also offered after which three vāt-homas are performed.⁴³

With the lokampnā bricks dhisnyas are constructed which are related to Āgnīdhra, Hotā and Brāhmaṇacchamsin ṛtviks.⁴⁴ Then the purodāśa (relating to agnisomiya offering) is offered.⁴⁵ The pressed soma is offered on fire. Then samīṣṭa-yajus oblations⁴⁶ and anūbandhyā-paśu purodāśa, are offered. Now four oblations of Caru for the deities viz. Anumati, Rākā, Sinivālī and Kuhu and one oblation of twelve kapāla purodāśa for Dhātṛ,⁴⁷ are offered. After udavasāniya, Payasyā is offered to Mitra and Varuna and henceafter hornless pair of he-goats (tūpara) is given.

There are some rules which are observed by the yajamāna
for a year⁴⁸ or for his whole life.⁴⁹

7. ĀSVAMEDHA

Āsvamedha¹ - a horse sacrifice - is a mixed sacrifice of animal and soma. However it is taken as a soma sacrifice. It lasts for three days but its preparatory rites extend over a year. On the meaning of Āsvamedha scholars are of the various views.²

Āsvamedha is performed by a crowned king who wants his *all* desires to be fulfilled.³ It is performed on the 8th and 9th day of *śukla-pakṣa* of *Phālguna*. Some *ācāryas* are of the view that it is performed in summer. On the prescribed date 'brahmaudana' is cooked and is given to the *ṛtviks* to eat. *Ādhvaryu* ties an ornament named *nīṣka* around the neck of the *yajamāna*. Now the *yajamāna* holds silence. Four well decorated wives of the *yajamāna*, each accompanied by one hundred maids, come to the *yajamāna*. Now the *yajamāna* along with his wives enters the *amyāgāra* and performs evening *agnihotra*,³ and sleeps with *Vāvatā*, observing celibacy, behind the *gārhapatya*. Next morning having made the offerings, he gives a valuable thing to *Brahmā* and *nīṣka* (earlier tied round his neck) to *Ādhvaryu* and then a *purodāsa* is offered to *Agni*.⁴ *Caru* is offered to *Viśva*. Now a horse of three or many colours, very fast, strongest, costing one thousand cows, and beautiful, is tied with a cord and is sprinkled in a pond, with water.⁵ Then an *āyogava* kills a dog (with pits near his eyes) and with a mat of *vetasa* makes it float on waters, under the feet of the horse.⁶ The horse is brought near the fire and either ten or one thousand offerings are given. For three days *Ādhvaryu* offers twelve *kapāla purodāsa* to *śavitr*. During this period a *brāhman* sings self composed three *gāthās* in praise of the *yajamāna*.⁷ Now, *Ādhvaryu* and the *yajamāna* sing a

verse in the right ear of the horse and with one hundred other horses set it free for a year. Four hundred youngmen, who are armed with kavaca, swords, arrows and sticks, are guided by Adhvaryu to guard the horse. During the absence period of the horse, the yajamāna and the four rtviks sit on golden seats and narrate the 'pāriplava-ākhyāna'.⁸ Prākrama and dhṛti oblations are offered in the daksināgni and āhavanīya, respectively. All these above said rituals are repeated daily for a year, or half a month, or a month or for three or six months. After the year of Savitr^{homa} of brāhmaṇa and dhṛti ^{homa} of king, one hundred cows to each of the vīṇagāthīs are given.⁸

At the end of savitr offering, caru is offered to different deities in case the horse suffers from any illness during its course of one year.¹⁰ Another horse, performing the same rituals, is taken if the first sent horse dies or is unable to come back. After the return of the horse seven dikṣaṇīya offerings are made.¹¹ There are twenty one yūpas and with these yūpas twenty one animals, to be offered to Agni-Soma, are tied. On the pressing days twenty two animals are victimized; two among them to be offered to Agni are tied to the central yūpa; and having tied these two, remaining twenty animals are tied to the remaining yūpas.¹² The material brought after 'digvijaya' from East, South, West and North, is distributed among Hotā, Brahmā, Adhvaryu and Udgātā, respectively, excepting land, men and property of brāhmaṇas.¹³ Ukthya graha and Vasatīvarī waters are taken and the ghee, saktu, dhāna, lājā are offered throughout the night of full moon day of Vaisākha. The first day of pressing is celebrated in Agnistoma form.

On the second pressing day which is in the ukthya form, two Mahimāna grahas are taken.¹⁴ Udgatr sings bahispavamāna-stotra and he is given a satamāna. Four horses decorated with golden ornaments are yoked to a chariot studded with gold. Adhvaryu and the yajamāna go to the pond and when the horses enter the pond they recite a verse (VS.23.7). Having returned to the sacrificial ground the first three wives of the yajamāna anoint the released sacrificial horse with ghee on its fore, middle and hind part respectively when the verses (VS.23.8) are recited.¹⁵ Garlands of one hundred and one 'manis' are tied on the head, mane and tail of the horse.¹⁶ Extra saktus, dhāna etc., from the night offering, are given to the horse to eat. If the horse does not eat these things, then it is taken to the water (to drink it). Churning of fire is done. Twenty two animals are tied to the twenty one stakes (in the manner discussed earlier.) Then a horse, a hornless he-goat and a go-mrga are tied to the central yūpa.¹⁷ Twelve animals called as 'Paryangyas' are tied to the different parts of the body of the horse.¹⁸ To each of the remaining twenty yūpas fifteen animals are tied. Then/thirteen wild animals are tied to each of the intermediate spaces of the yūpas. The Horse is sprinkled. Having performed 'paryagni' ritual kapiñjala etc. are set free.¹⁹ Then a cloth is spread, upon which gold is placed and then the horse is killed. The wives of the yajamāna go round the slaughtered horse three times.²⁰ Chief-queen lies down near the horse and the two are covered with a cloth.²¹ She takes the penis of the horse and places it in her lap.²² Henceafter begin the ribald dialogues among

the ṛtviks, princesses and wives. Then the three wives of the yajamāna pierce the horse with golden, silver and iron needles, respectively.²³ The horse is cut with sword and the fat and the vapā are taken out and the blood is cooked. Then again begin dialogues in obscene language between Hotā and Adhvaryu, Brahmā and Udgātā, yajamāna and Adhvaryu. Vapā is offered to Prajāpati. Adhvaryu offers Mahimanagraha.²⁴ Now vapā of all the animals is offered.²⁵ Then the second Mahimana-graha is also offered. After the svistakṛt offering, cooked blood is offered.²⁶

The third pressing day is in the atirātra form. Having performed the offerings, avabhr̥tha-bath takes place. At the end of udavasāniya-offering either four wives²⁷ with their female servants or only the servants are given to the ṛtviks as largesse.

8. PURUṢAMEDHA

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Puruṣamedha is performed by a brāhmaṇa or a rājanya.¹ It starts on the 10th day of sukla pakṣa of caitra month and lasts for forty days. It is performed by the person who has a desire to excel all the beings. It has twenty three dīkṣās, twelve upasads and five sutyās. The first and fifth days are in agnistoma form, third is in atirātra form and second & fourth are in ukthya form.

On each of the sutyā days, there are eleven yūpas and eleven animals to be victimised² and the number of animals is the same, destined to agni and soma, on the upavasatha day.³ Three oblations of ghee are offered before the ritual of animal-upākaraṇa. After it, the brāhmaṇa and other victims are tied to the yūpas. Brahman sings a song in praise of the tied victims and having finished this song, the brāhmaṇa and other victims are set free as the Kapiñjala etc. are set free in Āśvamedha sacrifice.⁴ Now the offerings are given to the gods to whom they were to be victimised.⁵ (Having offered udayaniya offerings) eleven anūbandhyā cows are offered as such: three each to Mitra-varuṇa Viśvedevas and five to Brhaspati.⁶

The largesse of this sacrifice is like that of Āśvamedha if the sacrificer is rājanya; and in case he is a brāhmaṇa he gives his whole of the property.⁷

9. SARVAMEDHA

The person, who wants his all desires to be fulfilled, performs 'sarvamedha' sacrifice.¹ It starts on the sixth of śukla pakṣa of caitra month. In this sacrifice there are ten sutyā days.² Among the ten days, 1st day is called as Agnistut (in agnistoma form), 2nd, 3rd and 4th days are called as Indra-stut, sūryastut and vaiśvadevastut, respectively (in ukthya form), 5th and 6th as Mahāvrata and Vājapeya respectively³ and the 7th day is Aptoryāma. 8th and 9th are in ukthya form and they are called as Trinava-stoma and Trayastriṃśad-stoma. The 10th day is Viśvajit (in Atirātra form).

The skin, of the victim animals, without vapā⁴ is offered. The pieces of grass and wood are thrown into āhavanīya. Having offered vapā, the oblation is grains of all kinds is given.⁵ The largesse of this sacrifice is like that of Puruṣamedha. Here land⁶ is also given as extra largesse.

10. PITRMEHA

Pitrmedha sacrifice means funeral rites for manes (pitrs). The sacrifice is performed when the year of the father's death has been forgotten or in an uneven year.¹ It can be performed either in summer or autumn (winter) or Māgha; and amāvāsyā or a single nakṣatra is the date to be performed.²

The bones of the dead are collected in a pitcher, the pitcher is brought near the village³ and is placed on a cot. The pitcher is covered with a new cloth and then successors of the dead go around the pitcher three times but women optionally go.⁴ The rounds are taken at the first half, middle half and at the second half of the night. On the day of beginning the pitr-medha sacrifice grains in a large quantity are given.

In the early morning of second day they, taking the bones, go to the south to prepare a burial place. It is prepared on the ground which is covered with trees from all sides but the sun rays reach there. This place should be a barren land⁵ and should not be seen from the village as well as it should be far from the path.⁶

The burial place, measured equal to man's length, is swept with a branch of palāśa tree. Adhvaryu ploughs it four times, unyokes the oxen, places the plough in the south and sows the seeds.⁷ The bones, from the pitcher, are thrown into the middle of the ground and some one throws the pitcher, silently, having gone to south. The bones are placed in a manner so as to resemble the shape of a man and a brick is placed, silently, in the centre.⁸ Then three bricks without any mark, are placed to the each side.⁹ The soil from a 'Pradara' or from each side,

except the east, is brought and is thrown on the bricks. The heights of the tombs are different according to the different classes of society - for a brāhmaṇa upto the mouth; for a kṣatriya upto breast; for a vaiśya upto thigh; for a woman upto the lap and for a sūdra upto the knee; or for men of all classes below the knee.¹⁰ Then a pit is dug in the south, the successors of the dead fill it with milk and water and seven other pits are dug in the north of the burial place which are filled in only with water. Then they return to the village and anoint their eyes with collyrium and Adhvaryu offers an oblation to agni with the help of a sruvā.

Then the largesse is distributed. The largesse is a seat along with a pillow, an old ox and old barley.¹¹ If one desires to give more than this as sacrificial fee, he can give gold etc.¹²

11. ĒKĀHAS

Soma sacrifices are divided into Ēkāha, ahīna and sattra. Ēkāha lasts for one day and is distinguished from ahīna and sattra. The principal ritual, in soma sacrifices, is pressing of soma. Agnistoma, which is said to be the model of all the soma rites,¹ is an ekāha in which pressing of soma is performed in one day. Ēkāhas are in a large number which are performed for the fulfilment of different desires. All the ekāhas have fire altar, except the sodasīn, the tīvrasut and the four monthly sacrifices, that have consecration days and upasad days without a fire altar.² In the ekāhas there is one yajamāna and sixteen rtviks.³ The person who will perform the (ekāha) sacrifice with a thousand sacrificial gifts, or who has performed it shall offer the three layered sacrifice.⁴ In the ekāha of agnistoma-form, one animal is offered to Agni; in the ekāha of ukthya-form two animals to Agni and Indrāgni, in the ekāha of sodasīn-form three animals to Agni, Indrāgni and Indra are offered and in the ekāha of atirātra-form three animals as that of sodasīn-form plus an ewe for sarasvati (are offered). The ekāha, whose form (samsthā) is not told, is in agnistoma form.⁵

12. AHINAS

The sacrifice in which the pressing days last for two to twelve days, is an ahina sacrifice.¹ All the ahinas except Dvadasāha and Jāmadagna, do not go beyond a month including dīkṣā days and upasad days.² The consecration days comprise the full moon day.³ Dvadasāha is both an ahina and a sattra. The procedure of performing the ahinas is like this: the ahinas of two pressing days and twelve upasad days are completed with sixteen dīkṣā days; ahinas having three pressing days and twelve upasad days require fifteen dīkṣā days to complete a month and in this way we see that in case the pressing days increase, the dīkṣā days decrease.⁴ Giving one thousand cows as largesse in all the ahinas is the common feature.⁵ But in caturātras etc. the cows are given more than the said number. Navasaptadaśa, Viṣuvat, Gau, Āyu, Jyotiṣṭoma, Viśvajit, Trivṛt, Pañcadaśa, Saptadaśa, Ekaviṃśa, Aptoryāma, Abhijit and Sarvastoma, these thirteen ekāhas⁶ - performed in atirātra form - are taken to be ahinas because their duration (of performance) and largesse are equal to the ahinas. Now, in the following chart a list of ahinas is ^{being} given:-

Sr. No.	Name of Ahinas	Total no. of pressing days of each of the ahina.
1.	<div style="display: inline-block; vertical-align: middle;"> Agirasa Caitraratha Kāpivana </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> ⁷ </div>	Two
2.	<div style="display: inline-block; vertical-align: middle;"> Garga, Baida, Chandoma, Antarvasu Parāka </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> ⁸ </div>	Three
3.	<div style="display: inline-block; vertical-align: middle;"> Atriciturvīra, Jāmadagna, Vasistha Samsarpa, Viśvāmitra </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> ⁹ </div>	Four
4.	<div style="display: inline-block; vertical-align: middle;"> Devapañcāha, Pañcasāṇḍīya, Vratavat </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> ¹⁰ </div>	Five
5.	<div style="display: inline-block; vertical-align: middle;"> Rtu-saḍaha, Prsthyā'valamba, 3rd with no specific name </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 5px;">}</div> <div style="display: inline-block; vertical-align: middle;"> ¹¹ </div>	Six

<u>Sr. No.</u>	<u>Name of thinas</u>	<u>Total no.of pressing days of each of the ahina</u>
6.	Jyotis, Gau, Ayu, Abhijit, ¹² Visvajit, sarvajit, sarvastoma)	Seven
7.	No specific Name ¹³	Eight
8.	No specific Name ¹⁴	Nine
9.	Trikakup, Kausurubinda, ¹⁵ Purdasaratra, Chandomadasaha)	Ten
10.	Faundarika ¹⁶	Eleven

13. SATTRAS

Soma sacrifices which extend over twelve days are called sattras. Sattras are divided into Rātrisattras and Sāmvatsarika sattras (which last for a year or more). The sattras increase each time with one day from twelve upto forty days; they have on both sides an overnight rite.¹ Dvādasāha is the Prakṛti of all the sattras.² Śaḍahas are added in case of rātrisattras which last for many days.³ There is only one daśa-rātra in the same sattra. In the sattras the yajamānas themselves are the ṛtviks i.e. the ṛtviks are not different from the yajamānas. That is why no extra ṛtvik is appointed. According to Jaimini⁴ sattras are the sacrifices which are performed by several persons together and the 'phala' (fruit) accrues to each of them severally. The sattras are restricted to the brāhmanas only. The other varṇas have no right to perform a sattra. But, of course, in all the sacrifices, the brāhmanas alone should act as a ṛtvik. Jaimini⁵ is of the view that the ṛtvik (i.e. yajamāna) can be substituted by another if one becomes disabled. But this substituted one is not entitled to share the fruit of the sacrifice. He is only to complete the number of ṛtviks. There are twelve dīksā days and twelve upasāda days, almost, in each of the sattra. The sattra is an optional sacrifice.⁶ If on the one hand Trayodasa-rātra-sattra consists of thirteen pressing days then on the other hand Viśvasrjām-ayana-sattra has one thousand years' pressing.⁷ Thus there is a wide range of sattras which have different number of pressing days.

14. PRAVARGYA

Pravargya is regarded as an independent rite¹ but actually it is an integral part of the soma-sacrifice. In the Kātyāyana Śrauta sūtra (26th chapter) and Āpastamba Śrauta Sūtra (15th Brāhmaṇa) it has separately been dealt with. This sacrifice, generally, is performed twice a day - morning and evening, before the upasāda but upasāda can precede Pravargya. The rite lasts for three days.

After the consecration ceremony the Mahāvīra-pots,² two milking bowls and two Bauhiṇa kapāla³ are prepared, and rest of the clay is used during prāyaścitta. These pots are baked and after taking them out of fire,⁴ the milk of the goat is poured into Mahāvīras and the rituals related to the others are done silently.

At this stage starts the actual performance of Pravargya. The yajamāna places the pots etc. on the kusa spread in front of the gārhapatya.⁵ Then the implements such as sphya, ājyasthālī, ājya, sūrpa etc. are also placed.⁶ Sprinkling of Mahāvīra is done and Prastotr sings sāmans. The pots related to gharma are sprinkled, silently. From the front door of sālā two pegs are taken out and are fixed on the ground to the south of sālā. To the north of gārhapatya and āhavanīya two kharas are prepared. The seat of emperor is turned round in front of the āhavanīya and then the seat is placed in the south.⁸ On the seat, upon which the remains of clay and two Mahāvīras are placed, a skin of a black antelope is spread⁹ and the Mahāvīras are covered with a cloth. Ghee is poured into the Mahāvīra.¹⁰ Rajata-satarāna is placed in the sand of khara. Now the yajamāna kindles

the muñja and places it around the khara and then a Mahāvīra full of clarified butter is placed. The Adhvaryu spreads the ashes, places the thirteen śakalas of Vikamkata wood around the Mahāvīra, and then the Pratiprasthātā and Āgnīdhra help him in fanning the Mahāvīra thrice.¹¹ Gold śatamāna is taken off from the Mahāvīra and Hotā sprinkles with ghee. Pratiprasthātā bakes two puroḍāśas on the Rauhiṇa-kapālas.¹² Adhvaryu uncovers the earlier covered head of the yajamāna's wife. Now one of the puroḍāśas is offered.¹³ At the time of going to gārhapatya Adhvaryu calls a cow thrice and it comes then Adhvaryu wraps a rope around its horns, lets the calf suck and milks her into the milk-ing bowl. Now Pratiprasthātā milks a she-goat in the same manner. Adhvaryu puts the milks of cow and she-goat into the Mahāvīra pot in which is boiling butter.¹⁴ This mixture called as gharma is offered to Asvins and rest of the gharma is eaten by the ṛtviks.¹⁵ Now the second puroḍāśa baked on Rauhiṇa kapāla is offered.¹⁶ After some of the rituals the wife of the yajamāna is sent out of the śālā. At last Pravargya is set out by throwing implements into the water and the rituals of distributing the largesse is performed.

R E F E R E N C E S

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२. व्याख्यातो दक्षिणामासौ प्रकृतिरिष्टपशुनन्वानाम् । Śān ŚS.1.16.1; Cf. ĀśS.24.3.32; Āp.yajña Paribhāṣā Sūtra, 116; V.S. Agrawala takes Darśa-Paurnamāsa a type of rotation of the Time wheel which becomes the model of several sacrifices; Proceedings of the Summer School of Vedic Studies, May-June, 1960, p.160.
३. Ś Br. 1.5.2.19.
४. Ś Br. 1.9.3.1.
५. पूर्वा पौर्णमासीमुच्यते वाप्यसेत् । KŚS 2.1.1.; उपोष्य पौर्णमासेन हविषा यजते । Śān ŚS.1.3.1.
६. अग्न्याधानमध्यर्क्यमानौ वा । KŚS.2.1.2; Vkh.ŚS.III.1.
७. बह्वि मांस -मेषे लवेयेत् । KŚS.2.1.8; Vkh.ŚS.III.2;
८. केशश्मृ वपते वा, शिशम् । KŚS.2.1.9; KŚS.4.1.4.
९. अथ जपति " अग्ने व्रतपते व्रतं चरिष्यामीति " ---- । KŚS.IV.2.2;
१०. कृत्वाऽऽरण्याधोनामश्नीयात् । KŚS.2.1.14; Vait.ŚS.I.1.11; MānŚS 1.4.1.10.
११. चर्मिणीं हुत्वा ब्रह्मणं वृणोते --- । KŚS.2.1.17; KŚS.III.18.2; Vait.ŚS I.1.16-17; VkhŚS.IV.1; Ta1.Br.3.7.6.1.
१२. " कहे देविष्वधोऽनृतितस्तस्मै एतन्ने सोऽस्मत्पाकतः " इति सद-
वर्तिषाते ; KŚS 2.1.21; Cf Vait.ŚS.I.1.20; VkhŚS.IV.2
१३. अनुक्तं हारेणाहव्यं वाप्सति निवर्तति " इत्येति " इति । KŚS 2.3.3.
१४. वृणो रन्तीत्यरिक्तेर्वै पुरस्तात्प्रथमं, तिस्रः पात्राणि संनयति । KŚS 2.3.६.
परिस्तृणाति पूर्वनिमित्तपरो व । --- । Mān.ŚS 1.1.3.9; Vitr.ŚS I.4.12;
१५. कर्मानौ वा । KŚS 2.3.7. " ततोऽध्वर्युर्जमानौ वा तिस्रः पात्राण्यासाद-
यति विनिवीय क्रमेण " । इति देवदक्षिणाः ।
१६. " कर्मणे पाप " इति दुर्वाग्निहोत्रजप्यायाय वासं वाप्सति । KŚS 2.3.10.

१७. विष्णुस्त्विति मन्त्रेणानसौ दक्षिणं चक्ष्मारोहेष्वयु १ Vidyā.on KŚS. 2.3.15.
विष्णुस्त्याङ्गस्तेति सव्ये चक्षे दक्षिणं पादमत्यापायाहुतमसि हविर्धानमित्यारो-
हति । KpŚS. I. 17.8.
१८. अणस्य पश्चात्सादयति पृथिव्यास्त्विति । KŚS. 2.3.27
१९. कुशौ समावप्रशीर्णाग्रावनन्तर्गमौ कुशः --- । KŚS. 2.3.30; ŚBr. 1.1.3.1-2.
समावन्तन्तर्गमौ दमौ विधृति कुरुते । KpŚS. II. 2.12; Mān.ŚS. 1.1.3.11;
VarāhaŚS. I. 2.4.8., Bhār.ŚS. I. 17.6; Hir.ŚS. I. 3.8.
२०. शर्मांसि । अवधूतं रजोऽवधूता अरातयः १ VS. 1.14; Cf. ŚBr. 1.1.4.1-4;
Baudh.ŚS. I.6; VarāhaŚS. I. 2.4.40; TS. 1.1.5.1; KS. 1.5, MS. 1.1.6.
२१. अनुत्पृजन्कृष्णाजिनमधिषवणमसौति तस्मिन्नुत्तममधिवर्तयति । KpŚS. I. 19.6;
Baudh.ŚS. I.6; Hir.ŚS. I. 5.16, VarāhaŚS. I. 2.4.43; Vkh.ŚS. IV.6.
२२. वाचं विधृजते । यजमानश्च । KŚS. 2.4.7-8; ŚBr. 1.1.4.8-9; Mān.ŚS. 1.2.2.
१४.
२३. परापूतमिति निष्पुनाति । KŚS. 2.4.18; Baudh.ŚS. 1.6.; MS. 1.1.7; KS. 1.5.
२४. देव णोपधाने युगपत् । KŚS. 2.4.24; ŚBr. 1.2.11;
२५. ० घर्मांति ० ति पुरोडाशौ युगपत् । KŚS. 2.5.19.
२६. तैभ्योऽन्वाहार्यं ददाति ब्राह्मणा अयं व शौदन इति । Kp.ŚS. III. 4.3.
२७. पत्नीं सन्निह्यति ---, मुञ्जयोवत्रेण त्रिवृता --- KŚS. 2.7.1.;
मौञ्जेन दाम्भान्यक्षरतः पार्श्वे योवत्रेण वाम्भ्यन्तरं दाम्भसः । KpŚS. II. 5.4.
२८. उर्वत्वेति आज्यमुत्सास्य पत्नीमवेक्षति अवबुधेन इति । KŚS. 2.7.4.
२९. सवितुस्त्वत्याज्यमुत्पुनाति प्रौञ्जणीश्च पूर्ववत् । KŚS. 2.7.7.; Hir.ŚS. 1.7.24.
३०. आज्यमवेक्षते ० तेषांति ० ति यजमाना वा । KŚS. 2.7.8; ŚBr. 1.3.1.26-28;
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३१. शेषं मूलेषु पसिञ्चति -- KŚS. 2.7.17; ŚBr. 1.3.3.4. VKh.ŚS. V.5
३२. परिवीन्यपरिदधाति --- पाहुमात्रान् पालाश - देवफला - कार्ष्ण्य - शैवान् --
तादिरोदुम्बरान् --- । KŚS. 2.8.1.; ŚBr. 1.3.3.20.
३३. वरी ।
३४. अगुंष्टाम्यां चाववाधते पायाभ्याम् --- KŚS. 3.1.7;
३५. KŚS. 3.1.10-11.

३६. अनुवचनान्ते वेदेनाहवनीयं क्रिपवाज्य सुवेण ---। KŚS.3.1.12.
३७. अथ प्रवृणीतेऽग्निर्देवो देव्यां होता देवान्यक्तं विद्वान्निचिकित्वा न्मनुष्यदभरतवत् । KŚS.3.2.7; ŚBr.1.5.1.5-11; Baudh.ŚS.I.15; ĀpŚS.II.16.5.
३८. अनुवदमुवदिति यजमानार्चं याण्याह ---। यावन्तो वा मन्त्रकृतः । पुरोहितार्चणं वा । KŚS.3.2.8-10; ĀpŚS.II.16.6-8; ĀśvŚS.I.3.1-4; VkhŚS.VI.5.
३९. कत्रियैश्च योश्च नित्यम् । KŚS.3.2.11; Mān.ŚS.I.3.1.28.
४०. मनुवदिति वा सर्वेषां म् । KŚS.3.2.12; सर्वेषां मानवेति संशये । ĀśvŚS.I.3.5;
४१. उपांशु वा । KŚS.3.2.14; ĀpŚS.II.16.14; Vārāha.I.3.4.22; VkhŚS.VI.5;
४२. इतस्त्य पन्थामन्वेमि होतृत्यभिद्रव्यासेऽध्वर्युमन्वारमेत पाश्वेस्थेन पाणिना ।
आग्नीध्रमन्देशेन सव्येन वा । Āśv.ŚS.I.3.25-26; ŚānŚS.1.6.3.
४३. न तस्य किञ्चिन्नति पञ्चमे । KŚS.3.3.4;
४४. पुरोडाशावन्तरेण अग्नाधोमा उपांश्वाज्यस्य । KŚS.3.3.23; VaitŚS.1.3.3.
४५. यावद्वविरुचराहतिस्वष्टकृतः । KŚS.3.3.25; Vait.ŚS.1.3.5.
४६. उपहृतां प्राश्नन्ति युवताः । यजमानश्च । KŚS.3.4.19-20, VārāhaŚS.I.3.5.11.
४७. पवित्रयोर्मर्जियन्तेऽपरेण ---। KŚS.3.4.21; Vait.ŚS.1.3.18.
४८. VS.6.22.
४९. सा दक्षिणा । KŚS.3.4.28; Śān.ŚS.I.12.9-11, Vkh.ŚS.7.3.;
५०. उदगुदासयति हविश्च । KŚS.3.4.29.
५१. प्रतीचो जुहोति । KŚS.3.5.10; Baudh.ŚS.I.19; Āśv.ŚS.1.8.1.
५२. मरुतानिति नीचैहृत्वा तृणमादायाऽनुप्रहरति । हस्तेनाचरति । KŚS.3.6.7-8.
५३. यजमानं भागं च प्रीषिते । KŚS.3.6.9.
५४. कत्रियैश्च योश्च नित्यम् । KŚS.3.6.10.
५५. सूचो प्रगृह्णाति संस्रवागा इति संस्रवा जुहोति । KŚS.3.6.17 & Comm.
५६. वेदं होता, सूक्सुक्मध्वर्युराज्यस्थालीमग्नीदादाय । KŚS.3.6.21; Baudh.ŚS.I.20.
५७. पत्नीसंयाजेभ्यो गार्हपत्यं गच्छन्ति । KŚS.3.7.1; ŚBr.I.9.2.1.
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५६. सव्येनावृत्य दक्षिणाग्नी जुहोति ---। KŚS. 3.7.15.
६०. --- पिष्टलोपाञ्जुहोति । KŚS. 3.8.1; ĀśS. 3.9.12; ṚkṣS. VII. 10.
६१. पत्नी वेदं प्रमु चति ---- यौवत्रं च ---। KŚS. 3.8.2; ŚBr. 1.9.2.23;
अथस्यायौवत्रं विवृतेत प्र त्वा मुञ्चापि वरुणस्य पाशादिति । ĀśV. ŚS. I. 11.3.
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६३. KŚS. 3.8.5.
६४. KŚS. 3.8.6.
६५. KŚS. 3.8.9; ŚBr. 1.9.3.7.
६६. विष्णुमान् क्रमत ---। KŚS. 3.8.10, ĀśS. 4.14.6; Vait. ŚS. I. 4.18;
For details about Three steps of Viṣṇu see Chaubey B.B.:
VIṢṆU AND HIS THREE STEPS; Indian Philosophy & Culture,
Vrindavana, Vol. 10, No. 4, 1965, p.81.
६७. ततो हि --- पुत्रस्य नाम गृह्णाति । KŚS. 3.8.22; ĀśS. 4.16.3.
६८. व्रतं विवृते येनापियात् । KŚS. 3.8.25; ĀśS. 4.16.1.
६९. सं यत्पतिराशिशेति भागं प्राश्नाति । KŚS. 3.8.26.
७०. ब्राह्मणं तर्पयित्वै ब्रूयात् ---। KŚS. 3.8.27; ŚBr. 1.2.3.5.

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२. PINDA PITR-YAJNA

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२. ŚBr. 2.4.2.8.
३. द्यौं वा, समभिव्याहारात् । KŚS. 4.1.30.
४. जीवपितृयज्ञस्य पिण्डपितृयज्ञो दशार्गमिति कर्कादयः सर्वे भाष्यकाराः, न इति सम्प्रदायः ।
५. अपराह्णं पिण्डपितृयज्ञश्चन्द्रादर्शनेऽमावास्यायाम् । KŚS. 4.1.1. |---पिण्ड-
पितृयज्ञेन चरन्ति । ĀśS. 1.7.1-2. (चरन्तीति बहुवचनं पत्न्यपेक्षया । रुद्रदत्त) ।
६. विपर्ययस्य पित्र्येषु तु सकृदङ्गीकृता च । KŚS. 1.7.26; ĀśV. ŚS. 2.6.3.

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८. सकृत्फलीकरोति । KŚS. 4. 1. 5; । तमपि पत्नी सकृत्फलीकरोति । Rudra. on KpŚS. I. 7. 11; Śān. ŚS. 4. 3. 7; Bhār. ŚS. I. 7. 6.
९. ये मैत्राणां तण्डुलास्तान्हुत्वा तूष्णीं मैत्राणमादधाति । KpŚS. 1. 8. 5., Mān. ŚS. 1. 1. 2. 18; Vārāha ŚS. I. 2. 3. 13.
१०. अर्वाङ्गिप्रणीतात् स्फुर्येन लेखामुल्लिखेदपहता --- । Āśv. ŚS. II. 6. 9.
११. तस्यां पिण्डान् निपृणीयात् --- Āśv. ŚS. II. 6. 15, Baudh. ŚS. 3. 10.
१२. वयस्युत्तरे यजमानलोमानि वा । KŚS. 4. 1. 18, KpŚS. I. 10. 1; Āśv. ŚS. II. 7. 6; Baudh. ŚS. 3. 11., Bhāṛḍwaj ŚS. I. 9. 9.; TBr. I. 3. 10. 7.
१३. वाससौ दशोक्षित्वा निदध्यादिति । Vidyā. on KŚS. 4. 1. 17.
१४. ऊर्जमित्यसौ निषिञ्चति । KŚS. 4. 1. 19, Śākh. ŚS. 4. 5. 3., Vārāha. ŚS. 1. 2. 3. 15.
१५. अवधायाऽवजिघृति यजमानः । KŚS. 4. 1. 20; Vārāha. ŚS. I. 2. 3. 30.
१६. उत्सृज्य सकृदाच्छिन्नान्यग्नौ । KŚS. 4. 1. 21; ŚBr. 2. 4. 2. 24.
१७. --- मध्यमपिण्डं पत्नी प्राश्नाति पुक्तामा । KŚS. 4. 1. 22; ŚBr. 2. 4. 2. 24; KpŚS. I. 10. 10-11; Āśv. ŚS. II. 7. 12-13, Śān. ŚS. 4. 5. 8.
१८. यदि जीव पिता न दधादा होमान्कृत्वा विरमेत् । KpŚS. I. 9. 8.
१९. जीवेन पित्रादिना व्यवहिते पितामहादौ पिण्डदानं न भवतीति जातुकुर्ये आह ।
Comm. on KŚS. 4. 1. 26; But जीवपिता पितामहाय प्रपितामहायेति दधात् ।
Mīr. ŚS. 2. 7. 19.
२०. न जीवन्तमतीत्य ददातीति श्रुतेः । KŚS. 4. 1. 27.

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३. SĀNNĀYYA IN THE DARŚESTI

१. श्वो नोदेतेत्यदृष्टे वा पर्णशाखां क्षितिम् --- । KŚS. 4. 2. 1; KpŚS. I. 1. 8, 10; Vārāha ŚS. I. 2. 1. 2-3; Baudh. ŚS. I. 1; Mīr. ŚS. I. 2. 4.
२. सन्नमतामि वास्तरे । KŚS. 4. 2. 3; सन्नमयत्युज्जुकारौति वदत्ये । Rudra. KpŚS. I. 1. 11.
३. मातृभिर्वैष्णान्संसृज्य वत्सं शाक्योपस्पृशति । KŚS. 4. 2. 7; KpŚS. I. 2. 2.
४. ऐन्द्रं भवति माहेन्द्रं वा । KŚS. 4. 2. 10; KpŚS. 1. 2. 6, 7; Śān. ŚS. I. 3. 16-17; Vait. ŚS. I. 3. 3., TS. I. 1. 1. 1.

५. यवाग्वाग्निर्होत्रहोमः सन्नयतस्तां रात्रिम् । KSS. 4. 2. 17; ApSS. I. 11. 1.
६. SBr. 1. 7. 1. 15 does not use the word 'asūdreṇa'.
७. तं पृच्छति कामधुतः प्र णां बृहन्द्वाय हविरिन्द्रियमिति । ApSS. I. 13. 3; Baudh. SS. I. 3, Vkh. SS. III. 7; TBr. 3. 2. 3. 6.
८. प्रातराग्नेय रेन्द्राग्निश्च द्वादशकपाली सन्नयतः । KSS. 4. 2. 36;
९. यामयाजी सन्नयेत् । KSS. 4. 2. 45; SBr. 1. 6. 4. 10.

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४. DĀKṢĀYĀNA YAJNA

१. प्रजापतिर्ह वा रतेनाग्ने यज्ञेवे ।--- स वेदज्ञो नाम । त्वदेन सौऽग्रेऽयजत
उमादाता यणयज्ञो नाम --- । SBr. 2. 4. 4. 1-2.
२. षाति यणयतः प्रजाः पशवन्न-यस्त्वामस्य । KSS. 4. 4. 1.
३. सान्नाय्यवत्प्रातः । KSS. 4. 4. 5; ASV. II. 14. 9; Sān. SS. 3. 8. 9.
४. अमावास्यायां पयस्या मेवावरुणी । KSS. 4. 4. 6; ASV. SS. II. 14. 10.
५. प्रथमी वोमयस्तु यजमानः । KSS. 4. 4. 24; SBr. 2. 4. 4. 25; Sān. SS. 3. 8. 26.

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५. ĀGRĀYĀNA

१. यत्र नवसस्यानामग्रपाक्षो देवान्भीयते तदाग्रयणं नाम नित्यं कर्मे । Rudra. ApSS.
6. 29. 2; J. Frazer discussing this sacrifice gives instances of
performance of this sacrifice not only in India but also in
other countries; ~~See~~ Golden Bough, Vol. II, pt. V, Ch. 11.
२. अमावास्यायां पूर्णिमास्यां वा । ApSS. 6. 29. 4.
३. पर्वण्याग्रयणं कृषीति वसन्तै यवानां शरदि ब्रीहोणाम् । Man. SS. 1. 6. 4. 1;
४. आग्रयणमेन्द्राग्निमग्रपाक्षस्य । KSS. 4. 6. 1; Baudh. SS. III. 12; Vait. SS. 2. 4.
(8). 6;
५. वैश्वदेवश्चरुः । KSS. 4. 6. 3; Baudh. SS. III. 12; Vārāha I. 5. 5. 6.
६. पयसि वा । KSS. 4. 6. 4; ApSS. 6. 29. 10;
७. पावापृथिवी य रक्कमातः । आज्यस्य वा यजेत । KSS. 4. 6. 5; 7; Baudh. III. 12.
Vkh. SS. VIII. 1; Bhār. SS. 6. 16. 15; ApSS. 6. 29. 10.

८. पुराणानां वा चरुः । KŚS.4.6.8.
 ९. ŚBr.2.4.3.13.
 १०. सौम्यः श्यामाक्षरुरारण्यस्य । KŚS.4.6.17, KpŚS.6.29.10; Āśv.ŚS.2.9.8; Baudh.ŚS.3.12; Śān.ŚS.3.12.1; Vkh.ŚS.8.1;

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६. AGNYĀDHĀNA

१. अमावास्यायामग्न्याधेयम् । KŚS.4.7.1; KpŚS.5.24.9.
 २. ŚBr.2.1.4.1.
 ३. अग्न्यागारे कुर्वन्ति । KŚS.4.7.8; अग्निं व्यतिरिक्ता इति कर्तुं अथ-
 श्वादिष्वेति नास्ति । But ŚBr. does not say anything about it.
 ४. पौर्णमासवपनम् । KŚS.4.7.11;
 ५. KŚS.4.7.13; KpŚS.5.4.11., Vkh.ŚS.1.11.
 ६. गार्हपत्यागारं निर्मयाम्ब्यादधाति । वैश्वदेव्यागारे च भस्मना दधाति । KŚS.4.7.14-
 15
 यो ब्राह्मणो राजन्यो वैश्यः क्षत्रियो वासुर एव बहुषुष्टः स्यात्तस्य गृहादाहृत्या-
 दध्यात्पुष्टिकामस्य । KpŚS.V.14.1.
 ७. उपोस्तमयं --- । KŚS.4.7.17.
 ८. पूर्वेण प्रविशति, दक्षिणेन पत्नी । KŚS.4.7.18.
 ९. अश्वत्थशमीगर्मादिरणी प्रयच्छति । KŚS.4.7.20; KpŚS.V.1.2; TBr.1.2.1.8;
 Āśv.ŚS.II.1.16; Vkh.ŚS.II.1.8; Baudh.ŚS.II.6.
 १०. KŚS.4.8.1; ŚBr.2.1.4.3.
 ११. रोहिते चर्मण्यानहुहं चत्वारि हविष्य पात्राणि भिभोते --- । KŚS.4.8.2.
 " रोहिते चर्मणि " is not found in the ŚBr.2.1.4.4.
 १२. उग्रास्याऽऽ संजनं मध्यं कृत्वा सर्पिं । KŚS.4.8.3; ŚBr.2.1.4.5; Vkh.ŚS.1.6.
 १३. चत्वारः अग्निजः प्राश्नन्ति । KŚS.4.8.6; KpŚS.V.5.7.2; VārāhaŚS.I.4.1.8.
 १४. वरं दधाति । KŚS.4.8.8; अन्वाहार्यमासाय त्रिस्तानं हिरण्यं दधाति ।
 Baudh.II.20; तस्यै वत्सतरं दधाति । Vkh.ŚS.I.6
 १५. रात्रिं जागरणधारणे । KŚS.4.8.11; Baudh.ŚS.II.15; Vārāha.I.4.1.15;

१६. उत्सृप्तैःग्निमन्थनमनुत्सृप्त एव । KŚS.4.8.19; ŚBr.2.1.4.8 does not accept the former view.
१७. स्थितैःस्वै पुरस्तात् । KŚS.4.8.23; ĀśS.5.14.16; Mān.ŚS.1.5.2.21.
१८. जाते वरदानम् । KŚS.4.8.24; ĀśS.5.11.3; Vkh.ŚS.1.10;
१९. तस्यामिश्वासः 'प्राणममृते दध' इति । KŚS.4.8.26; ŚBr.2.2.2.15.
२०. उच्छासोऽमृतं प्राण आदध' इति । KŚS.4.8.27.
२१. गानमध्वर्याः । ब्रूता वा वेदयोगात् । KŚS.4.9.5-6, ĀśS.5.16.6.
२२. उध्मेनोद्धरणमुपयम्य । यथैतं धूम उपेयात् । KŚS.4.9.8-9,
२३. दक्षिणाग्निमादधाति । तस्य च निर्मेय्य । KŚS.4.9.17-18; ĀśS.5.17.1.
२४. गां सोत्यध्वमित्याह । KŚS.4.9.19.
२५. दक्षिणेनाग्नीन्परीत्यादगुत्सृजति । KŚS.4.10.2; Baudh.ŚS.2.17.
२६. अग्निहोत्रं च पूष्णीं भुतेः, पूषाहित्यन्ते । KŚS.4.10.4.
२७. वरं दद्यामीति वाग्विसर्जनम् । KŚS.4.10.6, ŚBr.2.2.1.4., Baudh.2.16.
२८. KŚS.4.10.7; ŚBr.2.2.1.5. describes these oblations as "Uttarāni havīṃsi".
२९. अग्नये पवमानाय प्रथमा । KŚS.4.10.8; Mān.ŚS.1.5.6.1; Vait.ŚS.II.2(6).11, Śān.ŚS.II.2.3; Vārāha.1.4.4.23; Vkh.ŚS.1.16.
३०. अग्ने वावसाया, अग्नये शुचय च द्वितीया । KŚS.4.10.9, Mān.ŚS.1.5.6.3.
३१. अदित्यै चरुस्तृतीया । KŚS.4.10.10; Śān.ŚS.II.2.12, Vārāha.1.4.4.28; Vkh.ŚS.1.16; Mān.ŚS.1.5.6.6.

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७. PUNARVĀSANA.

१. पुनराधेयमाधानाप्रतिज्ञातस्य । KŚS.4.11.1 & Comm., ŚBr.2.2.3.1-5;
२. KŚS.4.11.2.
३. त्रिरात्रावरमग्नीनुत्सृज्य । स्था वा । KŚS.4.11.3-4.
४. कुशेराधानम् । KŚS.4.11.7; ŚBr.2.2.3.11, Baudh.III.1, Mān.ŚS.1.6.5.6.
५. पुनर्दस्योः । वर्षासु मध्यन्दिने वा । KŚS.4.11.5-6; ŚBr.2.2.3.7, 10; does not give option of 'punarvasvoh'.

६. आग्नेयः पंचकपाल उपांशु प्रागुत्प्रादनुयाजात् । KŚS. 4. 11. 9; ŚBr. 2. 2. 3. 14-15.
Mān. ŚS. 1. 6. 5. 9; Varāha. ŚS. 1. 5. 1. 11; Bhār. ŚS. 5. 9. 15-16.

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८. AGNIHOTRA

१. "The Agnihotra represents an ancient charm for fecundity" -
Louis Renou; Vedic India, p. 102.
२. अस्तामते जुहोति । प्रातर्जुहोत्यनुदितौ । KŚS. 4. 14. 6; 4. 15. 1; Āśv. ŚS. II. 2. 9; ABr. 5. 29; Mān. ŚS. 1. 6. 1. 8; VaitŚS. II. 3(7). 1., Hir. ŚS. 3. 7. 16.
३. नित्यौषधिर्जाग्निः । सर्वैश्वर्यः । KŚS. 4. 13. 4-5; ŚBr. 2. 3. 2. 6:
४. परिस्तरणं वा सर्वेषां --- KŚS. 4. 13. 15; Hr. ŚS. 3. 7. 16.
५. कस्त्य --- गार्हपत्यात्प्रकृत्य संततामुदकवारां द्वादयत्याह्वनीयात् KpŚS. VI. 5. 5;
Āśv. ŚS. II. 2. 14; Vait. ŚS. II. 3(7). 5; VarāhaŚS. I. 5. 2. 16.
६. KŚS. 4. 14. 1; ŚBr. 2. 3. 1. 14; Bauh. ŚS. III. 4, Bhār. ŚS. 6. 8. 18;
But KpŚS. VI. 3. 13, gives option for Sūdra when it ^{says} 'दुह्यात्' ।
७. पूर्वणाह्वनीयाहृत्य गार्हपत्येऽध्वयत्युत्तरतो निरुह्यागारान् KŚS. 4. 14. 2.
गार्हपत्यात् कतिपयानागारानुदक् पृथक् कुर्यादध्वयणार्थं Comm. on Āśv. II. 2. 15;
८. उपरि समिधं धारयन्नाक्षमिध्याधि --- KŚS. 4. 14. 12; Vait. ŚS. II. 3(7). 8;
९. प्रदीप्तमभिजुहोति ' अग्निर्ज्याति ' इति ' सवृ ' इति वा KŚS. 4. 14. 14.
१०. ' अग्निर्वैधे ' ब्रह्मवैश्वामस्य । KŚS. 4. 14. 15; ŚBr. 2. 3. 1. 31.
११. कूर्वे निवाय गार्हपत्यमवेक्षते होष्यन्निस्मिन् । KŚS. 4. 14. 16.
१२. तृष्णीमुत्तरां भूमीम् KŚS. 4. 14. 17; The word 'tūṣṇīm' is not found
in the ŚBr. 2. 3. 2. 18.
१३. उत्तरयाज्ञे पुष्टिनामः स्थाह्याः सुवेण ' इह पुष्टि --- इति गार्हपत्यं
KŚS. 4. 14. 22; KpŚS. 6. 13. 2; Vt. ŚS. II. 3(7). 17.
१४. तृष्णीं वितीराम् । KŚS. 4. 14. 23.

१५. अग्नये --- स्वाहेति दक्षिणाग्नौ । तृष्णीं त्रितियाम् । KSS.4.14.24-25.
१६. अनामिकाया मिः प्राश्नाति । KSS.4.14.26; Vait.ŚS.II.3(7).21;
Varāha.ŚS.I.5.2.43; Hir.ŚS.3.7.18.
१७. उत्सृज्य निर्लेढ्याचमयीं तिस्रञ्चति, देवाञ्जिन्व, पितृञ्जिन्व --- । KSS.4.14.27.
१८. समिव आदधाति सर्वेषु या पर्युजितं समिदसि समिद्धौ मैग्ने दीदिहि समिद्धा
ते अग्ने दीयासमिति । KSS.4.14.30; | Karka takes it as one Mantra
(एक स्वादं मन्त्रः), Devyājñika Paddhati takes as three
Mantras (त्रयो मन्त्राः) ।
१९. प्रातर्बुधोत्थमुदिते । KSS.4.15.1; |--- तस्मादुदित होमिनां विष्टिन्मग्नि
होत्रम्-+ ŚBR.II.3.1.9;
२०. पत्नी च यमादेशम् । KSS.4.15.3.
२१. अग्न आचामति वृष्टिरसि ---- भयि व्रत मिति । KSS.4.15.4.
२२. पात्रं त्रिसृज्य पुनराचामति --- । KSS.4.15.5.
२३. पूर्ववदग्नौ न्यपरिदिञ्चति । न धाराम् । KSS.VI.14.1.
२४. अग्निशब्दे सूर्यः । KSS.4.15.8, ŚBr.2.3.1.33, Vkh.ŚS.II.1;
२५. स्वयं वा सुखात् । KSS.4.15.34 & Comm., Baudh.ŚS.II.3; Āśv.ŚS.6.15.
14; Āśv.ŚS.II.4.3; Vkh.ŚS.II.9.
२६. उपवसो निशमः । KSS.4.15.35 & Comm.; KSS.VI.15.15; Hir.ŚS.6.1.1.
Āśv.ŚS.II.4.2., Vkh.ŚS.III.2, Bhār.ŚS.I.11.7.

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६. CĀTIRMĀSYA

१. Heesterman (Indian Royal Consecration, p.28ff.) connects the
rite with generation.
२. चातुर्मास्य प्रयोगः कालगुण्यम् । KSS.5.1.1.3 Com.; Āśv.ŚS.8.1.1;
Baudh.ŚS.V.1; Āśv.ŚS.IX.3.3; Vt.ŚS.II.4(8).8; Vkh.ŚS.VIII.3.
३. वैश्वानर-पार्जन्यौ निरप्येच्छन् । वैश्वानरो वाजसन्निवृत्तश्चरुः ।
KSS.5.1.2-3; Āśv.ŚS.8.1.3; Baudh.ŚS.V.1; Mān.ŚS.1.7.1.1.

४. KŚS.5.1.4.; ŚBr.2.5.1.8-11; Baudh.ŚS.4.1., Āśv.ŚS.2.16.10, Vait.ŚS.2.4(8).13; Vkh.ŚS.8.4, Bhār.ŚS.8.1.19.
५. एतानि सर्वत्र । KŚS.5.1.10 । एतानि पंच संवराणि । Vkh.ŚS.8.4.
६. मरुद्भ्यः स्वतवद्भ्यः सप्तकपालः । मरुतो वा KŚS.5.1.11-12; ŚBr.2.5.1.14, 13; Baudh.ŚS.5.1, Āśv.ŚS.2.16.10, Vkh.ŚS.8.4.
७. वैश्वदेवी पयस्या KŚS.5.1.13, ŚBr.2.5.1.15-16, Baudh.5.1., Āśv.ŚS.2.16.10; Vait.ŚS.2.4(8) 13, Vkh.ŚS.8.4.
८. पादापृथिवीथ सप्तकपालः । KŚS.5.1.14, ŚBr.2.5.1.17, Baudh.ŚS.5.1, Āśv.ŚS.2.16.10; Vait.ŚS.2.4(8) 13; Vkh.ŚS.8.4.
९. त्रेधा अग्निः तन्नाद्य पुनरेकधा । KŚS.5.1.19; Baudh.ŚS.5.1, Mān.ŚS.1.7.1.9.
१०. आसाया ऽग्निमन्थनम् KŚS.5.1.21, ŚBr.2.5.1.19; Āśv.ŚS.8.2.13, Baudh.ŚS.5.2., Śān.ŚS.3.13.15;
११. मन्वति गायत्रेणेति --- । KŚS.5.2.2;
१२. 'मवतन्नि' इति प्राच्यति । KŚS.5.2.5, Vait.ŚS.2.4(8) 10.
१३. 'अग्नायाम्निरिति जुहोति स्थाय्याः जुवण' । KŚS.5.2.6; Vait.ŚS.2.4(8) 11.
१४. त्रीणि सभिष्टयज्ञांश्च जुहोति --- । एकं वा वैश्वदेव । KŚS.5.2.9, 12; ŚBr.2.5.1.21.
१५. फलींश्चासु कर्त्तुं वा प्रागन्त्यात् । KŚS.5.2.13; ŚBr.2.5.2.48: 2.6.2.19; 2.6.3.17; Āśv.ŚS.2.16.23-24;
१६. वेष्ट्या श्रद्धया विनोय त्रीणि कुस्तुरुणा न्यर्द्धवात्यौ च ध इति । KŚS.5.2.15. Āśv.ŚS.8.4.1; Mān.ŚS.1.7.2.23; Baudh.ŚS.5.1. Vkh.ŚS.8.8.
१७. KŚS.5.2.21-22; Āśv.ŚS.8.4.5, 6, 7, 10; Śān.ŚS.3.13.30; Āśv.ŚS.2.16.24-25, Mān.ŚS.1.7.2.25;
१८. वाचा दद्या --- समारोह्यादवसानं निर्मथ्य वरुणप्रासाः । KŚS.5.3.1. Āśv.ŚS.2.17.1; Vait.ŚS.2.4(8) 17; Vkh.ŚS.8.9.
१९. पूर्वैः --- कर्मपात्रकरणम् KŚS.5.3.2 । --- पत्नी कर्मपात्राणि करोति । Āśv.ŚS.8.6.3 । --- प्रतिप्रस्थाता --- कर्मपात्राणि करोति -- Mān.ŚS.1.7.4.1;

२०. मेष भिक्षुं च । अनैहिकी र्णर्तः प्रजात्यः स्तेष्वेतेषु । KŚS.5.3.6-7; ŚBr.2.5.2.15; prescribes that the effigies are prepared on the previous day of Pūrṇimā but Karka disagrees when he says तस्मादुत्तरेषु मेष भिक्षुकरणम् ।
२१. आह्वनीयस्य पुरस्तादेदो करोति । KŚS.5.3.9; ŚBr.2.5.2.5-6.
२२. नित्येभ्योऽपिकान्येन्द्राग्नः पयस्ये, वारुणी, मारुती वाय एककपालः । KŚS.5.4.21, Śān.ŚS.3.14.4, Āśv.ŚS.8.7.1, Āśv.ŚS.2.17.14.
२३. मेष भिक्षुं च । KŚS.5.6.2; Mān.ŚS.1.7.4.8; Vkh.ŚS.8.11.
२४. सम्पार्जनाय प्रेषिते सम्पृष्टे प्रतिप्रस्थाता पत्नीमानेष्यन्नाह केन चरसीति । स संस्तुतानावष्टे । तृणानि वोद्गृह्णाति प्रजिह्वस्तुम् । KŚS.5.5.5-7; Āśv.ŚS.8.6.20; Vārāha.ŚS.1.7.2.27; TBr.1.6.5.2.
२५. KŚS.5.6.10; ŚBr.2.5.2.23; Āśv.ŚS.8.6.23; Baudh.ŚS.5.7., Vkh.ŚS.8.12.
२६. वृष्याणिरास्ते प्रतिप्रस्थाता । KŚS.5.5.14.
२७. पयस्याप्रवर्णकाले मेषैः व्यतिष्ठतः । KŚS.5.5.16; Vkh.ŚS.VII.11.
२८. अन्तरेणागवानेन सह मेषम् । KŚS.5.5.17; Āśv.ŚS.8.6.29, 31.
२९. श्विर्मिश्रित उभौ स्विष्टकृत्प्रमुति । KŚS.5.5.20; Baudh.ŚS.5.8.
३०. पायापती स्नातो मज्जन्ती । KŚS.5.5.30, Vārāha.ŚS.1.7.2.42.
३१. यद्येतमेत्याह्वनीये समिदायानं देवाना समिदसीति । यत्नो च गार्हपत्ये तृष्णिम् । KŚS.5.5.34-35.
३२. कार्ष्णिंयां शकमेवा व्यहम् । KŚS.5.6.1; Āśv.ŚS.8.9.1; Śān.ŚS.3.15.1; Vait.ŚS.2.5(9).1; Mār.ŚS.5.3.4. Vkh.ŚS.9.1.
३३. पूर्वैः पूर्वदिशोऽन्नयेन्नोक्वते पुरोडासाः । KŚS.5.6.2; ŚBr.2.5.3.2., Āśv.ŚS.8.9.2; Vait.ŚS.2.5(9).2; Āśv.ŚS.2.18.3; Baudh.ŚS.5.10.
३४. मरुद्भ्यः सान्तापनेभ्यो मध्याह्ने चरुः । KŚS.5.6.3; Bhār.ŚS.8.12.5.
३५. --- गृह्मेभिभ्यः सायं चरुः पयसि । KŚS.5.6.6; Āśv.ŚS.8.9.8. Vait.ŚS.2.5(9).2; Āśv.ŚS.2.18.4; Baudh.ŚS.5.10; Vkh.ŚS.9.1-2.
३६. मरुद्भ्यः द्वादिभ्यः सप्तकपालः । KŚS.5.7.1; Āśv.ŚS.2.18.14; Baudh.ŚS.5.10; Vārāha.ŚS.1.7.3.23; Bhār.ŚS.8.14.10; Vkh.ŚS.9.3.
३७. अदित्ये चरुं रन्ध्रमपि । KŚS.5.7.2; ŚBr.2.5.3.20;

३८. महाहविरुद्वसाय निर्मेथ्य । KŚS.5.7.4; ĀpŚS.8.12.1, Hir.ŚS.5.3.5.
३९. नित्येभ्योऽपिकान्येन्द्राग्नौ, माहेन्द्रश्चरु, वैश्वकर्मेण रक्कपालः । KŚS.5.7.6.
ŚBr.2.5.4.8-10, ĀSV.ŚS.II.18.18, Baudh.ŚS.5.10., Vkh.9.3.
४०. पितृभ्योऽपांशु चरणम् । KŚS.5.8.1; ŚBr.2.6.1.9; ĀpŚS.8.15.18,
ĀSV.ŚS.2.19.3; Mān.ŚS.1.7.6.1; Baudh.5.11; Vkh.9.7.
४१. अपत्नीकः । KŚS.5.8.5;
४२. पितृभ्यः सोमवद्भ्यः षडक्षपालः । KŚS.5.8.9; Cf. Sāyana on RV.10.15.5;
Vārāha.1.7.4.12; Vkh.ŚS.9.8.
४३. पितृभ्यो वहिर्द्वयो वानरः । KŚS.5.8.11; Cf. Sāyana on RV.10.15.3-4;
ĀSV.ŚS.II.19.21; Vārāha 1.7.4.12; Vkh.ŚS.9.8.
४४. पितृभ्योऽग्निष्वात्तयोऽप्यः । KŚS.5.8.12, ŚBr.2.6.1.6; Cf. Sāyana on
RV.10.15.11; ĀSV.ŚS.II.19.21; Hir.ŚS.5.4.11, Vārāha 1.7.4.12.
४५. KŚS.5.10.1; ŚBr.2.6.2.3; ĀSV.ŚS.II.19.37, Baudh.ŚS.V.16;
Vārāha 1.7.4.13; Vkh.ŚS.9.10; TBr.1.6.10.3.
४६. पात्र्यां कृत्वा दक्षिणाग्न्यङ्गुलुमायाय ऋष्यसे पत्नीसप्तमभ्यक्तो होतः । KŚS.5.
10.7; ŚBr.2.6.2.7, ĀpŚS.8.17.12; VārāhaŚS.1.7.4.63;
४७. रौद्रान्यक्तानोऽजलिदस्सत्याः प्रापणम् । KŚS.5.10.16; Vkh.ŚS.9.11.
४८. जनयेत्पेत्योपस्पृशन्त्यः । KŚS.5.10.20; ŚBr.2.6.2.18;
४९. According to Renou, "The Shunasiriya is an observance of
labourers addressed to Shuna and Gira, spirits of the plough.
It takes place in the intercalary month". Vide "Vedic India",
p. 103.
५०. ततोऽयं ब्रूहे चतुरहेऽप्येमासे भासि चतुर्ष्वे वा नासेषु श्नासारायणं यजेत ।
ĀpŚS.8.20.1, Vt.ŚS.2.5(9).24; ĀSV.ŚS.II.20.1-2;
५१. नित्येभ्योऽपिकानि श्नासाराभ्यां वादक्षकपालेन्द्राय वा श्नासाराय ।
KŚS.5.11.4; ĀSV.ŚS.II.20.3; Śān.ŚS.3.18.3; Baudh.V.18;
५२. वागव्यं पयः । कागवौ । KŚS.5.11.5, 10; ĀSV.ŚS.II.20.3; Śān.ŚS.3.18.3;
५३. सोमे रक्कपालः । KŚS.5.11.11; ŚBr.2.6.3.8; ĀSV.ŚS.II.20.3;
Śān.ŚS.3.18.3; Baudh.ŚS.V.18, Bhār.ŚS.8.24.5; TBr.1.7.1.1;

५४. ब्राह्मणं ह्यं वः सो राखं प्रतिगृह्णीत, सो राखं वा औष्टारारिक्म्, औष्टा-
राखं वेति । अति देवया रिक्म्पदतिः ।

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१०. NIRŪDHA-PASURANDHA

१. पशुमापूर्वताऽधिकरणम् । Jaimini.II.2.6. "The form of the animal sacrifice is that of the new moon sacrifice, the victim taking the place of the milk offered, as the samnaya-offering, to Indra or Mahendra." - Paul Emile Dumont; Proceedings of the American Philosophical Society Vol. 106, No. 3, June 1962(rpt.)p.247.
२. पशुमाऽप्यन्तरं संस्तरं ब्राह्मणं । KŚS.6.1.1 पशुमाऽप्यन्तरं संस्तरं ब्राह्मणं । "This sacrifice seems to be intended to buy the life of a man at the price of the animal" Louis Renou; Vedic India.p.104.
३. गृहेषु KŚS.6.1.3.
४. यमाहुतिं जुहोति चतुर्गृहीतं -----सततं गच्छति यमम् । KŚS.6.1.4-5;
ŚBr.3.6.4.1-4; ĀpŚS.7.1.7-8, 13-14; VS.5.41; MS.1.2.13;
५. सुवेणोपस्पृशति ---। KŚS.6.1.11; ŚBr.3.6.4.9; Vārāha I.6.1.8-9.
६. पाशां ---शातं --। अनायं तदिर --- पितृव - रौहित्यात् । KŚS.6.1.8-9;
ĀpŚS.7.1.15; Mān.ŚS.1.8.1.3; Hir.ŚS.4.1; VārāhaŚS.I.6.1.5;
७. यमो वात्संस्तरात् । KŚS.6.1.21; ŚBr.3.6.4.16;
८. वात्संस्तरं देव सततं विरोधे । VS.5.43; ŚBr.3.6.4.15;
९. वेदं परिष्वज्य षड्द्वितारं पंचगृहीतं मनसाऽनुदृत्य जुहोति एकमाहुतिं वा पंच
वा ---। KŚS.6.1.33.
१०. वर्हिषं प्लक्षशां स्तृणाति । KŚS.6.2.7 & Comm; Baudh.ŚS.IV.1.
११. उपरमाभितं सति । KŚS.6.2.9; ŚBr.3.7.1.3; ĀpŚS.VII.9.8.
१२. यमो रोमं नातिर्व्यतिः--। KŚS.6.2.17; ŚBr.3.7.1.6, Baudh.ŚS.IV.4
१३. --- पांसुमिः पर्वति । KŚS.6.3.9; ŚBr.3.7.1.16; Vārāha I.6.3.16;
१४. --- त्रिगुणा त्रिव्यामा कौशी रक्षा ---। KŚS.6.3.13 ।--- त्रिगुणा
त्रिव्यामा पशुरक्षा त्रिगुणा त्रिव्यामा यमस्य ~~पशुरक्षा~~ ĀpŚS.7.11.2;5

१५. --- वृषमादाय तेन पशुमुपपृशति --- । KŚS.6.3.17; Baudh. ŚS.IV.5.
१६. अग्निं नन्वति --- । KŚS.6.3.22; KŚS.VII.12.10; Baudh. ŚS.IV.5.
१७. देवस्य त्वेति युमे । KŚS.6.3.25; Hir. ŚS.4.3.50.
१८. अद्भ्यस्त्विति पशुं प्रौक्षणीभिः प्रौक्षति । KŚS.6.3.27; KŚS.VII.12.1; Baudh. ŚS.IV.5; MS.1.2.15; Vkh. ŚS.10.10.
१९. मैत्रावरुणाय दण्डं प्रयच्छति --- क्रमान् मुत्तमात्रम् । KŚS.6.4.4; Aśv. ŚS.III.1.16; Mān. ŚS.1.8.3.14; Hir. ŚS.4.3.10; Vkh. ŚS.10.11;
२०. स्वरुमादायाऽवस्योगौ कुक्क्रे जाय्यां परास्तेनाटमुपपृशति घृतेनाऽनक्षति । KŚS.6.4.10; Baudh. ŚS.IV.6; Hir. ŚS.4.3.10; Vkh. ŚS.10.11.
२१. आहवनीयोऽमुष्मादायज्जनेषु विः सान्तं पयसि भूतिव्यापितोऽयम्-वात्सालि-
पनायान् । KŚS.6.5.2; Baudh. ŚS.IV.6; Vkh. ŚS.10.12;
२२. आज्य-पशु-शामिआन्वा । KŚS.6.5.3; Baudh. ŚS.7.12.5. । आज्यसि अर्चयेत्तम् ।
२३. प्रतिज्ञास्योरमुकं जायत्प्रतिष्येति । KŚS.6.5.4; Ś.Br.3.8.1.8.
२४. पशुश्चान्वक् । KŚS.6.5.6, Vārāha I.6.4.28.
२५. तस्मभ्यर्च्यमानानां ऽध्वर्युम् । KŚS.6.5.8; Ś.Br.3.8.1.10.
२६. शानिब्रह्मिन् निष्याति । KŚS.6.5.12; Ś.Br.3.8.1.8; Mān. ŚS.1.8.3.28.
२७. पश्चाच्चृणमुपास्याति --- । KŚS.6.5.14; Baudh. ŚS.IV.6.
२८. तस्मिन्नेन निष्पन्नित्प्रत्यक्षारसमुदयमावम् । KŚS.6.5.15; Mān. ŚS.1.8.3.30; ABr.11.11; Vārāha I.6.5.2.
२९. वपश्चपणीम्यां नियोजनीं चात्साले प्रास्याति --- । KŚS.6.5.25; MS.1.2.15;
३०. पशोः प्राणाऽन्व्याति पशोः । KŚS.6.6.2, KŚS.VII.13.7, Baudh. ŚS.IV.6.
३१. शेषेण क्रमानश्च शिरः प्रभृति अनुषिञ्चती कनस्त (V3.6.15) इति शिरः । KŚS.6.6.4.
३२. उत्तलं पशुं कुत्वाऽग्नेन नाभिं पुणं निष्याति --- । KŚS.6.6.7; Ś.Br.3.8.2.12. The darbha grass is placed to drive away the evil rakṣasas. See: Dange, S. A.; Adornment. As a Protective Measure in Vedic Ritual, Dr. Mirashi Felicitation Vol. p.90.
३३. --- अमिषिञ्चति क्रमानः । KŚS.6.6.10; Ś.Br.3.8.2.15;

१. सौत्रामणी विष्टश्च पर्युषन्पश्च ---। ŚBr. 12.7.2. 10.

The Brāhmaṇa texts have elevated this rite, removed the objection to it and evolved a separate rite in the Śrauta-ritual, Thite, G.U., Sacrifice in the Brāhmaṇa texts, p.89.

२. Ś.Br. 5.5.4. 12.

Oldenberg interprets the ~~whole~~ whole ceremony as a magical operation imitating the myth about Indra being cured by the Asvins after an overdose of Soma. Vide Louis Renou, Vedic India. P. 110.

३. आदित्यश्चरुः । अन्ते च । KŚS. 19.1.6-6.

४. --- शष्पक्यस्तौक्मानामूर्णाभिलापानां सुत्रैः---। KŚS. 19.1.18;

५. दक्षिणेन कृत्वा नन्नुचूर्णानि कृत्वा ----तन्मासरम् । KŚS. 19.1.20;

६. वेदी गिमीते वरुणप्रधासवत् । KŚS. 19.2.1; Vkh.ŚS. 11.2;

७. तयीः पश्चात् तरो करीति । KŚS. 19.2.3; KŚS. 19.1.15; Vkh.ŚS. 11.2

८. सते पुनातो गौऽश्ववातेन ---। KŚS. 19.2.9; KŚS. 19.1.18, Vkh.ŚS. 11.2

९. पर्याग्रहान् गृह्णाति । KŚS. 19.2.14; Vait.ŚS. 5.3.(30). 10,

१०. स्थालीभिः सौरान् --- व्यत्यासम् । KŚS. 19.2.23; Vkh.ŚS. 11.3;

११. आश्विनोऽजो धूमः । सारस्वतो मेघः । रेन्द्रश्च मः । KŚS. 19.3.2-4;

KŚS. 19.2.1; Āśv.ŚS. III.9.2; Vkh.ŚS. 11.3, Mān.ŚS. 5.2.4. 23;

१२. 'सुरावन्तमिति' जुहोति । पाताशैः सौरान् ---। KŚS. 19.3.11-12;

Mān.ŚS. 23.1.36; KŚS. 19.8.9;

१३. रेन्द्रं यजमानः । KŚS. 19.3.16; KŚS. 19.8.12.

१४. --- वनस्पत्यन्तं कृत्वा सौमासन्दीवदासन्दीं जानुमात्रपादीं वरुणवचवचवचं

वेधोनिंदयाति ---। कृष्णाग्निमस्यामास्तृणाति --। KŚS. 19.4.7-8;

१५. निबन्धादधृतवतो वरुणः पयस्यास्तृत्वा । साम्राज्याय सुतुः । VS. 20.2.

१६. सुरैर्वताग्रहान् द्वाविंशत् जुहोति--।-- शेषान्त्सते करीति। KŚS. 19.4.12-13.

१७. कौंति कतमौंति कस्मे त्वा काय त्वा । VS. 20.4;

१८. उपचक्षन्त्येनं शतकद्रियवत्प्रमाणेषु । KŚS. 19.4.22;

१९. --- शस्त्रान्ते जुहोति । KŚS. 19.5.8;

२०. शेषमृत्विजः प्राणमक्षं मज्जयति । KŚS. 19.5.9; Āśv.ŚS. III.9.6.

२१. सुराकुम्भं प्तावयति ---। KŚS. 19.5.13; Vait.ŚS. 5.3(30) 22.

२२. उदवताय पयस्या मेधाकृणी । KŚS. 19.5.21; Vait.ŚS. 5.3(30). 22.

२३. तदन्ते पशुरिन्द्राय वयोपसे । KŚS. 19.5.22; KŚS. 19.10.8; Vait.ŚS. 5.3(30) 25; Mān.ŚS. 23.1.58.

१. AGNISTOMA

१. दर्शपूर्णमासाम्यामिष्ट्वाऽन्येन यजेतेति श्रुतेः । KSS.7.1.1; ASV.ŚS.IV.1.24;
२. वसन्तैऽग्निष्टामः । KSS.7.1.5; Āśś.10.2.2.; Mān.ŚS.2.1.1.1.
३. चतुरौ वाऽधान् ---। KSS.7.1.8, Āśś.10.1.12, Vait.ŚS.3.1(11).2.
४. KSS.7.1.7, Āśś.10.1.9; ASV.ŚS.IV.1.6; Mān.ŚS.5.1.1.,
५. देवयजनं जोषयन्ते । KSS.7.1.10; Ś.Br.3.1.1.1.; Mān.ŚS.2.1.1.6;
६. --- विभितं कुर्वन्ति । शालां वा । KSS.7.1.14, 19; Hir.ŚS.7.1.1;
७. समारोह्याग्नी शालास्तम्भं पूर्वादिं गृहीत्वाऽरणिपाणिराहे 'दमगन्मे'ति । KSS.7.1.30.
८. कृत्वर्थेनपदिश्यान्त्यस्मा, उदरे परिवृत उदकुम्भवत्यसु दीक्षा । KSS.7.2.5.
९. --- स्नात्वा --- उत्क्रामत्युत्तरपूर्वादिम् । KSS.7.2.14; ŚBr.3.1.2.11;
१०. क्षीमं वस्तै --- अहत चेद्दिमरम्युदय । KSS.7.2.15; Āśś.10.6.4
११. एवं प्रतिप्रस्थाता परस्मिन्परिवृते पत्नीं वृष्णीम् । KSS.7.2.18; Baudh.VI.3 Vkh.ŚS.12.7, Mān.ŚS.2.1.1.33.
१२. प्रपाद्याऽऽन्नावेष्णव एकादशपालः । KSS.7.2.23; Vait.ŚS.3.1.(11).7
Agnistoma Paddhati p.17.
१३. --- अवते कुशेषु नवनीतेन शोष्णींश्च्युलौमं ---। KSS.7.2.30; Ś.Br. 3.1.3.7-9 does not say the word 'kuśesu'.
१४. Commenting upon one of the rituals of dikṣā Dr. Dange observes that encointing serves the purpose of warding off the pollution or the evil, "Adornment As a Protective Measure in Vedic Rituals"; Dr. Mirashi Felicitation Volume (rpt.)P.97.
१५. अथागुलोन्येवति । Āśś.10.11.3; Mān.ŚS.2.1.2.20-21.
१६. वाग्यतं प्रवेशयति ---। KSS.7.3.9; Ś.Br.3.1.3.28; Mān.ŚS.2.1.1.44;
१७. अपरेण वा प्रवेशयति । KSS.7.3.12; Mān.ŚS.2.1.1.45.
१८. औद्ग्रमणानि जुहोति ---। KSS.7.3.13; ŚBr.3.1.4.5-15.
१९. आहवनीयं वदिष्ठेन वृष्णाग्निं मांससंहितै स्तूतान्तै --- निदधाति । KSS.7.3. 17; Mān.ŚS.2.1.2.2., Agnistoma Paddhati, p.25.

२०. दक्षिणं जान्वाच्यास्तै पश्चादेनयोः । KŚS.7.3.19; Mān.ŚS.2.1.2.5.
२१. मैस्तां बध्नीते ---। KŚS.7.3.22 । मैस्ताबन्धनमध्वर्यो मैस्तया यजमानं
२२. दीक्षयति इतिहुतेः । इति कर्कः ॥, यजमानो वण्याकारां --- मैस्तां परि-
हितवस्त्रमध्ये कटो बन्धाति इति देवयार्जिकाः ।
२३. एवं प्रतिप्रस्थाता पत्नीं तृष्णीं युगपन्मैस्तादि । योक्त्रेण वा । KŚS.7.4.5-6;
Mān.ŚS.2.1.2.7; Baudh.ŚS.VI.5, Vkh.ŚS.12.9; Bhār.ŚS.10.6.12.
२४. शिरः प्रोष्ठौते ---। KŚS.7.3.24; Ś.Br.3.2.1.16-17; ASV.ŚS.V.12.6.
२५. जालं वा शिरसि त्रिपर्यायम् । KŚS.7.4.7; Hir.ŚS.7.1.2, Vkh.ŚS.12.9.
२६. कृष्णविषाणां ---दशायां बध्नीते । KŚS.7.3.25; ŚBr.3.2.1.18;
KŚS.10.9.17-18, Baudh.ŚS.VI.5; Vkh.ŚS.12.9.
२७. मूर्धो चोलितवति ---। KŚS.7.3.28; ŚBr.3.2.1.30, Mān.ŚS.2.1.2.11,
२८. तं दक्षिणत उपधत्ते । KŚS.7.4.3, ŚBr. does not say anything about
the ritual.
२९. अग्निमभ्यावृत्त्य--- वाग्विर्जनं ---। KŚS.7.4.15; Baudh.ŚS.VI.6.
३०. गार्हपत्ये दीक्षितस्य अपणं, दक्षिणाग्नौ पत्न्याः । KŚS.7.4.24,
Hir.ŚS.7.1.3; Bhār.ŚS.10.10.1.
३१. ---वृतयत्यमुन्मये । KŚS.7.4.28 । 'अमुन्मये' is not found in ŚBr.
3.2.2.18; XXXXXX
३२. पत्नीलोहे । KŚS.7.4.29, ŚBr. does not say anything in this case
also.
३३. दीक्षान्तै प्रायणीकमित्ये कं निर्वपति । आज्यमागादिष्ट्वा ss ज्येन देवता-
श्चतस्रो व्रजति पथ्यां स्वस्तिमग्निं सोमं सवितारं च। KŚS.7.5.12-13;
Ś.Br.3.2.3.8-12, ApŚS.10.21.4; Hir.ŚS.7.2.5., ASV.ŚS.IV.3.
1-2, Baudh.ŚS.VI.10-11, Vkh.ŚS.12.15, Bhār.ŚS.10.14.7.
Agnistoma Paddhati p.37.
३४. उपरवदेशे प्रतिप्रस्थाता रोहिते कर्मण्यानुहुते सोमं निवपति । KŚS.7.6.1,
--- सोमविष्टयो कुत्सः शुडौ वा रोहिते कर्मण्यानुहुते प्राग्ग्रीवे सोमतो राजानं
निवपति । Mān.ŚS.2.1.3.51.
३५. उदधुम्बरच पुरस्तात् । KŚS.7.6.4; Hir.ŚS.7.1.4.
३६. दीक्षान्तै राज्ञ्यः । राजानं द्रोणन्ति । ASV.ŚS.IV.2.18; IV.4.1,
Keith sees dramatic elements in the rituals of some purchas-
ing; The Sanskrit Drama; P.23.

३६. दक्षिणेन वारं सौम्यगणौ तिष्ठति ब्रह्मदिता ---। KŚS.7.6.12.
३७. हिरण्यं अस्मिन्निपायऽभिजुहोति ---। KŚS.7.6.16; Hir.ŚS.7.2.6, Vkh.ŚS.12.16, Bhār.ŚS.10.15.8.
३८. अपौरुते दीक्षितः शिरः । पत्नी च । KŚS.7.8.23-24, ĀpŚS.10.26.17;
३९. हिरण्यं सखाऽऽच्छिद्य पृथक्ता वरत्राकाण्डेनाहन्ति वा । KŚS.7.8.25.
४०. आतिथ्यं निर्वपति वैष्णवं नवकपालम् । KŚS.8.1.1; Śān.ŚS.9.24.6-7 tells five oblations, Agnistoma Paddhati, p.66.
४१. अथ यजमानोऽपान्तरदीपान् जुहोति । ĀpŚS.11.1.13; Bauh.ŚS.VI.19,
४२. दक्षिणस्यां वैदिधोणौ निपायऽवमृशन्त्युत्तिवर्जो यजमानश्च ---। KŚS.8.1.20, ĀpŚS.11.1.2, Āśv.ŚS.IV.5.3.
४३. अदोहस्तेभ्यो, न सतानूनपित्रेण द्रोणव्यगिति धृतैः । KŚS.8.1.21; Ś.Br.3.4.3.1.
४४. --- आहवनीये सन्निधादाय मदन्तीरुस्पृश्य गार्हतरं मुष्टिं मैतलं गुरुते । KŚS.8.2.4, Ś.Br.3.4.3.9.
४५. स्पृष्ट्वापदकं प्रवर्ग्येण चरिष्यत्सु ---। Āśv.ŚS.IV.6.1.
४६. प्रवर्ग्यपितृदावतः । KŚS.3.2.14; Ś.Br.3.4.4.1, ĀpŚS.11.2.5,
४७. अर्धं हुत्वा सौमाय, विष्णाव समानीय । KŚS.3.2.21, MānŚS.2.2.1.35.
४८. धौप्यसप्रात्पूर्वऽहनि पौर्वाह्णिक्कया प्रचर्य वेदिं निमाते । KŚS.8.3.6; Vait.ŚS.3.5(15).7; Agnistoma Paddhati, p.165.
४९. -- तत्सुपरवान् क्षितुरः । बाहुमात्रान् । KŚS.8.4.26; 8.5.2, 10.
५०. तस्मिन् ग्राव्याः पंच ---। KŚS.8.5.24, Hir.ŚS.2.1.2.
५१. वारं पुरस्तात्क्षरोति ---। KŚS.8.5.25, ĀpŚS.11.13.8.
५२. ग्राव्यापित्रयण --- आस्यो यजमान उपस्थे सौमं कृत्वा । KŚS.8.6.29.
५३. प्रदीपतनिध्वं --- प्रचरणाऽपि जुहोति । KŚS.8.7.1, ĀpŚS.11.16.15.
५४. सौमपात्रशब्देन ग्रह पात्राणि गृह्यन्ते । न चमसादीनि । इति कर्कः ।
५५. आहवनीयं गच्छन्त्यादाय ग्रावपात्राणां सौमपात्राणोऽध्वक्तुष्टयं ---वपात्रपण्यौ रक्षो ---। KŚS.8.7.5; ŚBr.3.4.1.20.
५६. उत्तरेण सदी हत्वाऽऽग्नीध्रेऽग्निं निदधाति । ग्राव द्रोणकलश-सौमपात्रा-
णि च । KŚS.8.7.7-8; ŚBr.3.6.3.11, 13.
५७. --- जुहोति अस्मिन् । KŚS.8.7.9; ŚBr.3.6.3.12.

५८. आसावाज्यानि दक्षिणेऽनसि कृष्णाग्निमास्तीर्य तस्मिन्त्सौमं निदधाति ---।
KŚS.8.7.16; KŚS.11.17.10; Bauh.ŚS.VII.1.
५९. अग्नीषोमीयोऽतः पशु । KŚS.8.7.24; ŚV.ŚS.IV.11, Jainin 6.8.31.
६०. --- उपाकृत्याऽऽग्नेय - सारस्वत - सौम्य-पोष्ण-वार्हस्पत्य - वैश्वदेवेन्द्र
मास्तेन्द्राग्न सावित्र-वारुणान् । KŚS.8.8.25.
६१. आग्नेयः प्रथमो ---। निध्नन्त्येमुत्तरमुत्तरमितरान् । KŚS.8.9.27-28.
६२. अग्निषोमीयस्य वपामार्जेनान्ते वसतोवरी ग्रहणं स्यन्दमानानामनस्तमिते ।
KŚS.8.9.6; Ś.Br.3.9.2.4, KŚS.11.30.5.
६३. सातावार्यमपरेणान्ते पत्न्युत्तरवेदिमपरेण यजमान उपस्थे सौमं कृत्वा । KŚS.8.9.14.
६४. दीक्षितस्य तत्र तां रात्रिं सौमं रक्षति । KŚS.8.9.23; KŚS.11.21.14.
६५. अपररात्रं च त्विजः प्रवीक्षयन्ति । अप उपस्पृश्य-पश्वाज्यग्रहणम् । KŚS.9.1.1-2.
६६. KŚS.9.1.15.
६७. अमुषुषां पशत्पशुरित्युज्यमाने --- प्रचरण्याऽभिजुहोति ---। KŚS.9.3.1.
६८. जग्रां गत्वा --- अप्तु जुहोति । ' समुद्रस्य त्येति ' तेन गृह्णाति । KŚS.9.3.4,
6, Ś.Br.3.9.3.30.
६९. अदाभ्यां हुषां शुषावनौ चापितृज्य सर्वेऽध्वर्यवो दिग्भ्यां महाभिषवमभि-
हुष्वन्ति । KŚS.12.12.1.
७०. एवं विरमिषु णीत्यासेवं निग्राभ्याः । KŚS.9.4.14; Ś.Br.3.9.4.19;
७१. उपांशु गृह्णाति ---। KŚS.9.4.21, ŚBr.4.1.1.21.
७२. उपविष्टयोरभिषु ष्वन्ति चत्वारः पशुपक्षमासामभ्यात् । KŚS.9.5.1,
७३. स्तुजमानं यजमान उपगायति । चत्वारोऽवराध्या उपगातारः । नाध्वर्युः।
KŚS.12.17.11-12, Hir.ŚS.8.4.12; ABr.II.22.
७४. शुभामन्त्रिभ्यां चरतः । KŚS.9.10.1.
७५. चतुर्दशचरतः । KŚS.9.13.1, ŚBr.4.3.1.4, ŚV.ŚS.7.8.1.
७६. उक्थ्यं विगृह्णाति त्रैवं ---। KŚS.9.14.8, Mān.ŚS.2.4.3.1.
७७. शुक्रप्रमृति चतुर्णां ग्रहणम् । प्रागुक्थ्यान्मरुत्वतो यमृतुपात्रेण ---। KŚS.10.1.
11; 13, Bauh.ŚS.VIII.1, Hir.ŚS.9.1.1, KŚS.13.2.1, 3, 4.
७८. समन्वारव्यनिष्क्रमणादि करोति --- प्रेषात् । सदसि पवनानोपाकरणम् ।
KŚS.10.1.15-16; KŚS.13.2.9, Hir.ŚS.9.1.2.

७६. हुतशेषं धर्मत्विजः सयजमानाः समुपहावं मन्त्रयन्ति यथोक्तम् । KŚS. 10.1.23;
Baudh. ŚS. VIII.3, Āp ŚS. 13.4.2-3.
८०. पशुपुरोडाशेन प्रचर्य पुरोडाशादि ---। KŚS. 10.1.25; Baudh. ŚS. VIII.3;
ĀśV. ŚS. V. 13.8, Hir. ŚS. 9.2.3.
८१. ऋतुपात्रेण मरुत्वतीय गृह्ण---। KŚS. 10.3.3, Āp ŚS. 13.8.1, ĀśV. ŚS.
IV.14.1.
८२. आनिधानात्कृत्वा माहेन्द्रं ---। KŚS. 10.3.11, Āp ŚS. 13.8.4, Mān. ŚS.
2.4.6.17
८३. प्रसृतान्तं भवति । KŚS. 10.3.24; Mān. ŚS. 2.4.6.28.
८४. KŚS. 10.4.5-6; Dr. Dange observes that the mixing of Soma in
the waters or in the milk or the curds etc. is symbolically
mixing the 'seed' (semen) of the heavenly bull, represented
in ritual by the juice of Soma; for Soma is elsewhere said
to be the semen of the divine horse which is the Sun (RV. I. 164.
36, *ayan Soma Vṣṇoreśvasya retah*); Pastoral Symbolism from
the RV. P. 22.
८५. --- तत आग्रयणं गृह्णाति । उक्थ्यं च ---। KŚS. 10.5.1-2, XXXIX.
नाग्निष्टोमे तृताक्षवन् उक्थ्यं गृह्णाति । ---। Mān. ŚS. 2.5.1.17-18.
८६. समन्वारव्याभिष्मणादि करोति माज्यन्दिनवत् । KŚS. 10.5.3; Mān. ŚS.
2.5.1.20; Baudh. ŚS. VIII.11, Hir. ŚS. 9.3.6.
८७. देवाय सवित्रेऽनुवाचयति । KŚS. 10.6.1., Baudh. ŚS. VIII.13, ĀśV. ŚS. V.
18.1.
८८. ---प्रतिप्रस्थाता पालीवतं गृह्णाति । KŚS. 10.6.13, ĀśV. ŚS. V. 19.7.
८९. यथै KŚS. 10.7.1, Āp ŚS. 13.15.3.
९०. पत्नीसंयाजाः पशुवत् । KŚS. 10.8.11, Āp ŚS. 13.19.3, Sat. ŚS. 3.13
(23). 18, *Śrīṣṭoma Padāṭhāṭi*, P. 261.
९१. आहुतपादायावमुद्यं गच्छन्ति स्यन्दिमानानां स्थावराः । KŚS. 10.8.21,
ĀśV. ŚS. VI.13.3, Āp ŚS. 13.19.1.
९२. --- वाचयत्यपी वक्रम्यत् । KŚS. 10.8.23; ŚBr. 4.4.5.11.
९३. यम्बु जुहोति । KŚS. 10.8.26.
९४. अन्यतरकृत्वा ---तृतीया वदुष्यं प्रहावयति । KŚS. 10.9.1, Ś. Br. 4.4.5.20.
KŚS. 13.20.10, Baudh. ŚS. VIII.20.

६५. समितिप्तं प्राल्पति । KŚS. 10.9.6, Mān. ŚS. 2.5.4.30.
६६. --- ग्रामहीयां जपन्तो गच्छन्ति --। KŚS. 10.9.8; ĀSV. ŚS. VI. 13.6
(समानमत ऊर्ध्वं हृदयशून्यासंस्थाजपात्) tells Saṁsthā-japa.
६७. कृष्णाग्निं निषायौदयनीया प्रायणीयावत् । KŚS. 10.9.11, Āp. ŚS. 13.23.1,
ĀSV. ŚS. VI. 14. 1-2, Hir. ŚS. 9.6.16, Bhār. ŚS. 14.24.2.
६८. ---मैत्रावरुणी वशाऽनूबन्ध्या । वशाभाव उक्ता । KŚS. 10.9.13, Baudh. ŚS.
VIII. 21(सर्वसंस्थां पशोः कुर्वन्त्यथ यदि वशां न लभते मैत्रावरुणीनामित्रां
गार्हपत्ये अपचित्या तदाहवनीये प्रचरति) gives option that āmika can
be offered if the cow is not available.
६९. उपवसानीयाऽऽग्नेवः पंचकपालः समारुढनिर्मणिते । KŚS. 10.9.18, Baudh. ŚS.
VIII. 22(आग्नेवः कष्टाकपालमुपवसानीयामिष्टं निर्वपति ।) tells eight
kapāla puroḥṣa.
१००. तपन्ते तावताहुतिः । KŚS. 10.9.21, Āp. ŚS. 13.26.9, Hir. ŚS. 9.6.17.
१०१. " आदोप्य प्रविशन्ति । KŚS. 10.9.26, Āp. ŚS. 13.24.15, Vait. ŚS. 3.14
(24). 15.
१०२. अग्निष्टोमः प्रथमस्तः । Āp. ŚS. 10.2.3. । एष वा प्रथमो यज्ञानाम् ।
Tān Br. 16.1.2। व्याख्यातौऽग्निष्टोमः प्रमृतिदिशाह्वयेकाहानां च ।
Śān. ŚS. IX. 1.1.

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२. DVĀDASĀHA

१. विराजप्रभृतयोऽहीना द्वादशाहपर्यन्ताः । Śān. ŚS. 11.1.3.
२. द्वादशाहः सप्त प्रभृतीनि सप्तणि । Śān. ŚS. 11.1.4.
३. द्वादशाहः सप्तहीनश्च । KŚS. 12.1.4., ĀSV. ŚS. X.5.2, Mān. ŚS. 7.2.1.1.
XXX Hir. ŚS. 16.1.3.
४. अश्वरुंक्षिपतिं दीक्षयति ब्रह्मादींश्च । KŚS. 12.2.15; Ś. Br. 12.1.1.1-4.
Āp. ŚS. 21.2.16; Hir. ŚS. 16.1.36.
५. एकां पत्नीः प्रतिप्रस्थाता । Vidyā on KŚS. 12.2.15.
६. अश्वयुवादीन्प्रतिप्रस्थाता । KŚS. 12.2.16, Ś. Br. 12.1.1.5-6, Āp. ŚS. 21.2.
17, Hir. ŚS. 16.1.36.

७. एषां पत्नीर्नैष्टा दीक्षयति । Vidyā, on KŚS. 12.2.16.
८. प्रतिप्रस्थात्रादीन्नेष्टा । KŚS. 12.2.17, ĀpŚS. 21.2.18, Hir.ŚS. 16.1.36.
९. प्रतिप्रस्थात्रादिपत्नीरुन्नेता । Vidyā on KŚS. 12.2.17.
१०. नैष्टादीनुन्नेता । KŚS. 12.2.18, ŚBr. 12.1.1.9, ĀpŚS. 21.2.19,
११. नैष्टादिपत्नी ब्रह्मचार्यादीनामन्यतमः । Vidyā on KŚS. 12.2.18.
१२. उन्नेतारं ब्रह्मचारी स्नातकोऽन्यो वा ब्राह्मणः, न पूतः --- । KŚS. 12.2.19.
ĀpŚS. 21.2.20. (तत्तत्तं प्रतिप्रस्थाता दीक्षयति) says that Pratiprasthātā initiates him.
१३. त एवोन्नेतुः । KŚS. 12.2.21.
१४. अग्निं वैष्णवः समारोह्य गृह्यतिर्मध्ये मन्वात्यक्षे उत्तरे वक्षिणीवराः ।
KŚS. 12.1.15 गृह्यति वा पर्युपविश्य मन्थन्ते । KŚS. 12.2.4.
१५. गृह्यतिः प्रथमः प्रथमः सर्वत्र । KŚS. 12.2.5.
१६. अतिरात्रः सुत्यानां प्रथमं चोत्सवं च । Śn.ŚS. 10.1.5.
KŚS. 12.2.22, Mān.ŚS. 7.2.1.48, ĀpŚS. 21.5.10.
१७. चतुर्थेऽरणिभ्यां, मन्थनं चोद्गातुरुरी, होमश्च । KŚS. 12.3.10,
१८. मयोः प्राशनं घृतस्य वा । KŚS. 12.3.20, Vāreha ŚS. III. 2.2.7.
KŚS. 12.3.21.
१९. KŚS. 12.3.22, ĀpŚS. 21.9.1., Mān.ŚS. 7.2.3.1.
२०. सर्वको वाग्यतः सोमं सत्त्या बोध्नात् । Vidyā on KŚS. 12.4.1.
२१. उत्तरे विद्युज्यन्ते स्वाध्याय समिद्भ्यो वा । KŚS. 12.4.3.
२२. दक्षिणे वा सन्निधेः । KŚS. 12.4.5, ŚBr. 4.6.9.7.
२३. अस्तमिते समिदाधानं सर्वेषुः । KŚS. 12.4.6.
२४. --हविर्दानित्यापरब्रह्मतामात्मन्य सक्त्यदि नायन्ति " सक्त्यदि " रिति । KŚS. 12.4.10.
२५. प्रतिप्रस्थाता कर्तावरीः परिहरति । KŚS. 12.4.24, Mān.ŚS. 7.2.1.52.
२६. ऐन्द्राग्नः सनीयोऽन्वहम् । KŚS. 12.6.14,
२७. ऐकादक्षिणा वा विहृताः । KŚS. 12.6.16, Mān.ŚS. 7.2.4.9.

३. GAVĀMAYANA

१. गवाक्येन यंति, गावो वा आदित्या आदित्यानामेव तदयमेव यंति । ABr.IV.17
२. KŚS.13.2.15, Dictionary of Vedic Rituals, p.63.
३. फाल्गुनीपौर्णमासे । चैत्र्याम् । चतुरासे वा पुरस्तात्पौर्णमास्याः । KŚS.13.1.3-5, ĀpŚS.21.15.5-6, Hir.ŚS.16.5.16, Vārāha.ŚS.III.2.3.2;
४. माघा वा अश्लेषः । KŚS.13.1.8, Śān.ŚS.XIII.19.4, Jaimini 6.5.32.
५. KŚS.13.2.1, Ś.Br.12.2.2.10, Mān.ŚS.7.2.4.16, Hir.ŚS.16.5.19.
६. KŚS.13.2.2, ĀpŚS.21.15.8, Vait.ŚS.6.1(31).7, ABr.IV.12.
७. KŚS.13.2.3, ĀpŚS.21.15.10-11, Mān.ŚS.7.2.4.17, Vait.ŚS.6.1(31)7.
८. एवं चत्वार उदरे । KŚS.13.2.4, ĀpŚS.21.15.12, Vait.ŚS.6.1(31).8.
९. षष्टे त्रयोऽभिप्लवाः । पृष्ठयः । अभिजिदग्निष्टोमः । त्रयः स्वस्वामानो
-ऽग्निष्टोमा उज्या वा (तां०ब्रा० ४.५.१६-२०) । KŚS.13.2.5-8, Hir.ŚS.
16.5.23-25, ĀpŚS.21.15.14, Vait.ŚS.6.1(31)9, ABr.IV.19.
१०. अग्निष्टोमो विदुवान् । KŚS.13.2.9, ĀpŚS.21.15.16, Vait.ŚS.6.1(31)
10.
११. अभिजित् स्थाने विर्यजिदग्निष्टोमः । KŚS.13.2.16.
१२. षष्टे मासे त्रयोऽभिप्लवाः । KŚS.13.2.18, ĀpŚS.21.16.11, GBr.1.4.9.
१३. महाव्रतमग्निष्टोमः । KŚS.13.2.21, ĀpŚS.21.16.2, GBr.1.4.10.
१४. गो आयुषा । दशरात्रः । KŚS.13.2.19-20, ĀpŚS.21.16.2.
१५. Keith observes the Mahāvratā as plainly a rite intended to strengthen at the winter solstice the sun, so that it may resume its vigour and make fruitful the earth; The Sanskrit Drama, p.24.
१६. ग्रहं गृह्णाति ---|--- भक्षणं यमानः । KŚS.13.2.23-24.
१७. पुंश्चलुवृत्तवारिणावन्योऽन्यमाक्रौशतः । KŚS.13.3.8, DrāhyŚS.11.3.9-10.
१८. शुद्धाऽयौ चर्मणि परिमण्डले व्यायच्छेत् । जयत्यार्यः । KŚS.13.3.9-10.
१९. Kāre, P.V., M.Dh.Śā.Vol.2. pt.II, p.1244; It, however, appears that in the origin, the act was between the field owner's or head man's wife and a stranger; but later on it shifted to married partners in view of the moral-conscience. Vide Dange, B.A., Pastoral Symbolism in Vedic Ritual, p.84.

२०. --- कवचं प्रयच्छति । KŚS. 13.3.13, Hir.ŚS. 16.6.34.
२१. त्रिः समन्तं परियन्ति शालामपरेण । KŚS. 13.3.15,
२२. --- दुन्दुमीन्वावयन्ति । KŚS. 13.3.19, Mān.ŚS. 7.2.7,9.
२३. उप गायन्ति । KŚS. 13.3.22;
२४. उदकुम्भाद्भिः सु कृत्वा मार्जालीयं दास्यः परियन्ति । KŚS. 13.3.24,
KŚS. 21.18.7, Mān.ŚS. 7.2.7.10.
२५. निषिच्य मार्जालीये पृणान् निदधाति । KŚS. 13.4.1, Mān.ŚS. 7.2.7.10,
२६. --- हैम हा ---। गावां हारे --- मध्वति । KŚS. 13.3.25-26,
२७. तिष्ठाऽनुबन्ध्या मैत्रावरुणी वैश्वदेवो बार्हस्पत्य ---। KŚS. 13.4.4.
२८. अनुबन्ध्यावपाहोमान्ते दक्षिणस्यां वेदित्रोणीं सर्वकेशम्भुलौम वपनम् ।
पत्न्यश्च । KŚS. 13.4.5-6.
२९. त्रैधातव्युक्त्वसानीया सर्वत्र । ^{KŚS.} 13.4.7.

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४. VĀJ AP EV 1

१. अन्नं वै वाजः । TBr. I.3.6.2; --- अन्नपेयं ह वै नामतेऽन्नपेयं ।
SBr. 5.2.1.16; पानं वै पेयाः । अन्नं वाजः । Śān.ŚS. 15.1.4.
२. सप्राङ्मसा वित्थाह नामगृहं त्रिरुच्यैः । KŚS. 14.5.27, Vārāha ŚS. III.1.2. 47.
३. सोमात् क्रियमाणान् सखिं दक्षिणतः सीतेन परिप्लुतः कृण्वे केशवात् ।
तद्गव्याणां वा । KŚS. 14.1.14-15,
४. दक्षिणेन प्रवेश्य दक्षिणान्नी पक्त्वाऽपरेऽन्ते नेष्टा सुरां करोति । KŚS. 14.1. 17, Surā is described as the best food of men. TBr. 1.3.3.2-3.
५. खरं कृत्वा नाराशंसत्ताने परम् । KŚS. 14.1.18, KŚS. 18.1.11, Vkh.ŚS. 17.7,
६. दक्षिणतः सन्धिं करोति । KŚS. 14.1.19;
७. रसाकाशे सप्तदशभिर्वासांभिर्युग्मं नेष्टयाति । KŚS. 18.1.12, VārāhaŚS. III.1. 1.9.
८. सन्धिना पात्राण्याहृत्य पात्रे बालेन पुनाति । KŚS. 14.1.27 । प्रतिप्रस्थाता
स्त उदीचीनदशेन बालेन सुरां पुनाति । Bṛhadh.ŚS. 11.3.

६. सप्तदशपरान् । नेष्टा च तावतः सौरान् । KSS. 14. 2. 3-4 अपरस्मिन्वरे
प्रतिप्रस्थाता सप्तदशभिः पयामैः सुराग्रहान्गृह्णाति । KSS. 18. 2. 5.
१०. आग्नेयेन्द्राग्नेन्द्रसारस्वता अतिरात्रपशवः --- । Vidyā on KSS. 14. 2. 11,
११. अतिरात्रपशुपाकृत्य वशां पुशिनं मरुद्भ्य उज्जेवभ्यः । KSS. 14. 2. 11.
१२. माहेन्द्रान्तै वशावपाप्रचरणम् । KSS. 14. 2. 16.
१३. वामदेव्यग्रहान्तै प्राजापत्यानाम् । KSS. 14. 2. 20.
१४. माध्यन्दिनी येः सह नैवारचरुवर्हिस्पत्यः सप्तदशशरावः । KSS. 14. 2. 26,
Mān. SS. 7. 1. 2. 6, Varāha SS. III. 1. 1. 22, Vkh. SS. 17. 12.
१५. मरुत्पतो यान्त --- रथावहरणम् । दक्षिणेन चात्वालमावर्तयति --- धूर्गृहीतम् ।
KSS. 14. 3. 1-2, SBr. 5. 1. 4. 4., Hir. SS. 13. 1. 25, Vkh. SS. 17. 11.
१६. अश्वान्प्रोक्षति अपोऽवनीयमानास्त्नातान्वाऽऽगतान् --- । KSS. 14. 3. 3.,
KSS. 18. 3. 1.
१७. वार्हस्पत्येनानाघ्रापयति --- । KSS. 14. 3. 10, KSS. 18. 4. 14.
- १८-२०. चतुर्युजो युवत्यमरास्तूष्णीं वहिर्वदि चोह्य । KSS. 14. 3. 11, KSS. 18. 3. 3.
२१. न त्रियः सप्तदशषु प्रव्यावानस्याति तीर्थादुदोचः । KSS. 14. 3. 16, KSS. 18. 3. 14.
२०. यत्र जघन्यं निपतति तत्रोद्गुम्बरो काष्ठां लक्षणं भिनोति । KSS. 18. 3. 15,
२१. --- यजुर्वेत्तमारोहति यजमानः । KSS. 14. 3. 18, KSS. 18. 4. 12.
२२. अध्वर्युश्च तूष्णीं ब्रह्मार्थेतेवासी वा वाकाय । KSS. 14. 3. 19 | Hir. SS. 13. 1. 60
[--- यजुर्वेत्तं रथमध्वर्युराह्याश्वाज्जीत्यश्वाजनिमा दाधार्वाऽसि सप्तिरतो त्यश्वा -
समक्षिणीति । says that adhvaryu having recited the verse ascends
the chariot, upon which is the yajamāna; Vkh. SS. 17. 13 says Adhvaryu
ascends.
२३. उत्तरेणामैरस्मिन् राजन्यो वैश्यो वा तौरप्रतिग्रहाय । KSS. 14. 3. 20,
२४. आनिं शीघ्रं यन्ति । KSS. 14. 3. 21.
Hillebrandt compares the chariot race to the olympic games.
Vide Keith, the Veda of the Black Yajus School, Intro. p. cix.
२५. * देवयाहमिति ब्रूता रथचक्रमारोहत्युत्तरे नाभिमात्रे स्थाणौ स्थितम् । KSS. 14. 3. 12,
SBr. 5. 1. 5. 2, 3, KSS. 18. 4. 8, Hir. SS. IX. 9. 8, Vait. SS. 4. 3 (27). 9,
Mān. SS. 7. 1. 2. 26, Bauh. SS. 11. 7, Hir. SS. 13. 1. 45, Varāha III. 1.
1. 36, Vkh. SS. 17. 13.

२६. शाखां प्रदक्षिणं कृत्वा यन्ति । KŚS.14.4.7.
२७. यजुर्वेदानां प्रापयति वाग्निं इति । KŚS.14.4.12, ŚBr.5.1.5.27, ĀpŚS.18.4.15
२८. चतुर्वेदत्वाऽध्वर्यवे ददाति । KŚS.14.4.13, MānŚS.7.1.2.18, Hir.ŚS.13.1.33.
२९. व्रतणे मधुगृहं ददाति सपात्रम् । तं स योष्टं कुरुते । KŚS.14.4.17-18, TBr.1.3.3.7.
३०. नैष्टा पत्नीमानैष्यन् कौशं वातः परिधापयति चण्डात्कं दहरं वा । अन्तर
दीक्षितवसनात् । KŚS.14.5.3-4, ŚBr.5.2.1.8.
३१. जाय रहीति यजमानः पत्नीमाभ्यर्च्यते । रौहाव हीतीतरा प्रत्याह । ĀpŚS.18.5.9-
10, But at least only husband/ ^{ascends.} यजमानोऽनुत्तः । --- निश्रेण्यां
युयं यजमान आरौहति । ĀpŚS.18.5.12-13, ŚBr.5.2.1.10-11.
३२. --- दिशो वोक्षते । KŚS.14.5.11, ŚBr.5.2.1.5, Vait.ŚS.4.3(27).7
३३. सप्तदशाश्वत्थपत्रीपनदानूर्ध्वपुटानुदस्यत्यस्मै विशः । KŚS.14.5.12.
MS.(1.11.8) prescribes that the priests, instead of 'Viśah',
throw salt-bags towards him.
३४. सरुक्मे वस्तचर्मण्यरौहति । KŚS.14.5.15; ŚBr.5.2.1.20-22,
३५. सुन्विन्तमस्यामुपवेशयति --- KŚS.14.5.18, ŚBr.5.2.1.25, ĀpŚS.18.6.3.
३६. नैवारेण प्रचरति KŚS.14.5.19, ŚBr.5.2.2.1, ĀpŚS.18.6.10.
३७. धौदुम्बरे पात्रेऽयं आसिच्य पयश्च सप्तदशान्यान्यावपति । यावत्स्मृति वैदवर्जम् ।
KŚS.14.5.20-21, ŚBr.5.2.2.3.
३८. उज्जितिभ्यो वौत्तरे माहेन्द्रः । KŚS.14.5.31, ŚBr.5.2.2.20.
३९. उदवसानी यान्ते युषवेष्टनान्यध्वर्यवे ददाति । KŚS.14.5.35.
४०. यशोपयुक्तं हिरण्यकजः । KŚS.14.5.36.

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५. RĀJASŪYA

१. राज्ञो राजसूयोऽनिष्टिनो वाजपेयेन । KŚS.5.1.1., --- शवरं वै राजसूय
परं वाजपेयं । ŚBr.5.1.1.12, । राजा राजसूयोष्ट्वा भजति सप्ताह्वाजपेयेन ।
ŚBr.9.3.4.8.
२. पवित्रश्चतुर्दीक्षितः सहस्रदक्षिणः । KŚS.15.1.3, ĀSV.ŚS.9.3.2, Baudh.ŚS.12.1
Śāh.ŚS.15.12.3.

३. खः प्रभृत्यन्वहं पचोत्तराणि । KŚS. 15.1.6., ĀpŚS. 18.8.10.
४. चातुर्मास्यप्रयोगः फाल्गुन्याम् । KŚS. 15.1.15,
- The inclusion of Cāturmāsya in Rājāsūya can be understood as an effort to elevate the Cāturmāsya & establish them firmly in the Vedic Śrauta ritual of the classes: Thite, Sacrifice in the Brahmana Texts, p. 72b.
५. KŚS. 15.1.22-28, ŚBr. 5.2.4.11, 13, ĀpŚS. 18.9.6-8, MānŚS. 9.1.1.21, HirŚS. 13.3.29-30, Vāṇha ŚS. III.3.1.15.
६. KŚS. 15.2.11-12, ŚBr. 5.2.5.2; 3, MānŚS. 9.1.1.31, HirŚS. 13.3.43.
७. ज्ञान्नापोष्ण, ऐन्द्रापोष्णः, पोष्णः श्यामो दक्षिणा । KŚS. 15.2.14:
MānŚS differs when it prescribes eleven kapāla puroḍāsa for Soma-Pūṣan in place of 'agni-Pūṣan.
८. द्वादशीत्तराणि रत्नहवी वि । KŚS. 15.3.1, Baudh. ŚS. 12.5, But Varāha III.3.1.34) differs when it prescribes eleven offerings. Similarly HirŚS. 13.4.1 also differs when it says thirteen offerings, TBr. I.7.3.1.
९. यभिषे कीदृशमेयार्थदक्षिणौ च देवयज्ञौ । KŚS. 15.3.33, Śān. ŚS. XV.12.12.
१०. सौमं क्रीत्वा त्रैषं पर्युह्येकं वृत्तान्तरे निदधाति । KŚS. 15.4.3, । अर्थे राज्ञः पुरोहितस्य गृहे दशमेयार्थं निदधाति । ĀpŚS. 18.12.3, Śān. ŚS. XV.12.1.
११. अथैवं रत्निभ्य आवेदयन्त्येष वौ भरता राजेति -- । सौमोऽस्माकं व्रातणानां राजेति वृत्ता जपति । ĀpŚS. 18.12.7-8.
१२. उक्थ्यः खः । शतं तस्मात्तराणि दक्षिणा । KŚS. 15.4.42-43, Śān. ŚS. 15.16.19,
१३. पाथानामग्नये --- बहु जुहोति -- । KŚS. 15.5.3, ĀpŚS. 18.15.8, Baudh. ŚS. 12.10.
१४. ताम्र्यं परिधापयति । पाण्ड्वं च निवस्ते । अथीवासं प्रतिमुच्योष्णीषं संवेष्ट्य निवोतेऽवगृहते --- । KŚS. 15.5.7, 12-13, ŚBr. 5.3.5.20-21, ĀpŚS. 18.13.1.
१५. धनुः प्रयच्छति --- । --- तिस्र इष्टः प्रयच्छति --- । व्याघ्रचर्मविरोहयति --- । KŚS. 15.5.19-20, 26.
१६. स्वममयः पदं कुरुते --- । शिरसि च नव --- । KŚS. 15.5.26-27,

"...The sacrificer is surrounded by heaven and earth." - Heesterman, J.C., The Ancient Indian Royal Consecration, p. 113.

१७. पाथानाभिन्द्राय स्वाहेति षड् जुहोति प्रतिमन्त्रम् । KŚS. 15.5.34.
१८. शौनः शेषं च प्रेष्यति । होताऽध्वर्युं हिरण्यमयोः कशिपुनोरपविष्टौ । KŚS. 15.6.1, 4; "Originally the Rājasūya must have been accompanied by a human sacrifice, a memory of which survives in the recitation of the Shaunahshāpa". - Louis Renou, Vedic India, p.96.
१९. विष्णाः क्रमाऽसीति रथं यजमानोऽभ्येति । ApŚS. 18.17.2, MānŚS. 9.1.3.26
२०. अवरोहति हंसः शुचिषदिति । KŚS. 15.6.36, ŚBr. 5.4.3.22
२१. सेषुकं धनुः प्रयच्छति । KŚS. 15.6.34; --- पत्न्यै धन्वानि प्रयच्छति । MānŚS. 9.1.3.31, Hir. 15.13.6.10.
२२. तादिरीमासन्दीं रज्जुनां व्याध्रुर्मिदं निदधाति स्योनाऽसीति । सुचिन्तमस्या-मुपवेशयति । KŚS. 15.7.1., 3, ApŚS. 18.18.1.6., MānŚS. 9.1.4.9.
२३. अनुबन्ध्यावपाहोमान्तेऽनुबन्ध्यात्विग्भ्यो द्यात् । KŚS. 15.7.27, Baudh. ŚS. 12.16.
२४. दशोत्तराणि संस्पृष्ट्वोषि निर्वपति । हिरण्यमयानि वा । ApŚS. 18.20.7, Śān. ŚS. 15.14.2, Vait. ŚS. 7.1.(36).3, Baudh. ŚS. 12.17.
२५. संस्पृष्टिभिरचरित्वा दशपैत्रं यजेत । ŚVŚS. 9.3.17, Śān. ŚS. 15.14.4, ApŚS. 18.20.11, Vait. ŚS. 7.1(36).8, Mān. ŚS. 9.1.5.15.22.
२६. उत्तरे शुक्ले पंचवित्तः । KŚS. 15.9.1., Śān. ŚS. 15.14.12, Baudh. 12.19.
२७. अष्टापदोवत्पशुबन्धो गर्भिणिभ्यां स्वगुणदक्षिणी । KŚS. 15.9.12, Baudh. 12.19.
२८. रमेन्यादित्येभ्योऽदित्ये वा । वैश्वदेवो पृषतो मास्तो वा । KŚS. 15.9.13-14, Śān. ŚS. 15.14.13 describes the first one to aditi or all-gods and the second to the Maruts. Whereas KŚS describes the second one for Maruts or all-gods. (ŚBr. 5.5.2.10).
२९. तदन्ते वैश्वपतो योऽतिरात्रः --- । व्युष्टिरात्रः । जक्रुतिः KŚS. 15.9.15, 17, 19, ApŚS. 18.22.9, ŚV. ŚS. 9.3.24-25, 27, TBr. 1.8.10.1.
३०. उत्तरे शुक्ले सौत्रामणी । KŚS. 15.9.22, Śān. ŚS. 15.15, ApŚS. 18.22.21,
३१. त्रेधातप्यानुपूर्वयोगात् । KŚS. 15.10.24, Baudh. ŚS. 12.20.

६. AGNICAYANA

१. दीक्षाग्नावास्याधामावास्येष्ट्वा । KŚS. 16.4.27, ĀpŚS. 16.8.11, Vait. ŚS. 5.1(28).14 (क)
२. चिकीर्षमाण उचरस्यां फालगुन्यां पौर्णमासेनेष्ट्वा पंच पशूनालभते दक्षिणान् KŚS. 16.1.5, Śāh. ŚS. 9.23.4.
३. अन्यानि वा, छिण्ययानि वा, मृन्मयानि वा ऽऽनालभ्येतात् । KŚS. 16.1.32. संग्रामे हतयोरश्वस्य च वैश्वस्य च शिरसी । दीवयन्त ऋषभं पचन्ते । वृष्णिं च वस्तं बाहरन्ति एतत्सर्पेशिरः । *Baudh. ŚS. 10.9, which means that the man was not actually killed but was freed" Mān. ŚS. 6.1.2.23.
४. श्यामतृणरौ वा प्राजापत्यः । KŚS. 16.1.33, Śāh. ŚS. 9.23.1.4-5,
५. वायवं वा नियुत्वते श्वैतत्तप्सुदी, द्वे दध्यात् । KŚS. 16.1.38, Śāh. 9.23.2,4.
६. चतुर्णामिप्सु कायप्रासनम् । KŚS. 16.1.19, Mān. ŚS. 6.1.3.11.
७. आह्वनीयं दक्षिणेन क्रिष्टुमुंजपंचांगो बद्धा स्तिष्ठन्ति प्रांचो ऽश्व गदमाजाः पूर्वा-परा रासमोऽमध्ये श्वपूर्वाः । KŚS. 16.2.4; । (यदिकामयेत पापवस्त्रं स्यादिति गदमप्रथमा गच्छेयुः । ĀpŚS. 16.2.4., Baudh. ŚS. 10.2.
८. आयन्त्यावर्त्य पशूनजः पुरस्ताद्रासमो मध्ये । KŚS. 16.3.11.
९. अजापयसा इव सिंचति --- । KŚS. 16.4.23, ĀpŚS. 16.6.1, TS. 4.1.6.3.
१०. अष्टाढां करोति महिषी, प्रथमं संविता तदाख्या । यजमानपादमात्री । KŚS. 16.3.20-21, ĀpŚS. 16.3.4, Hir. ŚS. 11.1.69, Vārāha II.1.1.40.
११. दण्डी च्छूयणान्तं कृत्वाऽध्ययुंजमानयोरन्कार उत्तमाह्वनीये ऽध्वयति मुंजकुलाया-वस्तोर्णामन्तरे शणा --- । KŚS. 16.4.31.
१२. अग्नाक्वदे त्रयीकशास्यां प्रादेशमात्रीः समिध आदधाति । ĀpŚS. 16.10.1, TS. 4.1.10.1., Vait. ŚS. 5.1(28).14(ख).
१३. विष्णुक्रमान् क्रमते । KŚS. 16.5.11 । --- विष्णो क्रमोऽसीति प्रमृतिभिः प्राहुवतुः प्रक्रानति । Mān. ŚS. 6.1.4.10.
१४. वात्सप्रेण च । KŚS. 16.5.21, Mān. ŚS. 6.1.4.18;
१५. अनद्धाही युक्त्वा --- प्राह्यात्वा यथार्धम् । आरीहेत्याश्वतो वा गच्छेत् । KŚS. 16.6.18-19.

१६. वनीवाहमेतदीजासु यजेच्छेत् । KŚS. 16.6.22.
१७. दीक्षाणां मुत्तमैः हनि वेग्निमानम् । KŚS. 16.7.28, Bauh. ŚS. 10.19, Vait. ŚS. 5.1(28).23.
१८. पलाशशाखया गार्हपत्यं व्युहति --- । KŚS. 17.1.3,
The bricks and the process of piling them up in fact intended to symbolise Prajapati's cosmic creation. - Belvalkar & Ranade History of Indian Philosophy, p.50.
१९. मध्येऽव्युहतोश्चतस्रो --- । पश्चात्सहिते पादमात्र्यातिरश्च्यो, पुरस्तात् ।
प्रवित्तु पादमात्रीः । पूर्वदिशि णस्यामर्दये । शेषेऽष्टौ वक्राः । KŚS. 17.1.8, 10, 14-16.
२०. वही Ibid
२१. वही Ibid
२२. वही Ibid
२३. Some of the ācāryas are of the opinion that there should be ^{three layers} (त्रिचितमेकै । KŚS. 17.1.22) each consisting of twenty one bricks
But S. Br. 7.1.2.15 says न तथा कुर्यात् ।)
२४. रिक्तां नावेक्षे तीक्ष्णाम् । KŚS. 17.1.20; Mān. ŚS. 6.1.5.12.
२५. शिवय इवमपाशेऽष्टवासन्दीः --- । KŚS. 17.2.3, KŚS. 16.15.8, Vait. ŚS. 5.1(28).27.
२६. पशुवदुत्पृज्य दक्षिणाकालेऽध्वर्यवे ददाति । KŚS. 17.3.20, KŚS. 16.9.8.
२७. आतिथ्यशेषाद्योपसदः कृत्वा रोहिते चर्मण्यानहुतेऽन्तः पात्यस्य पुरस्तादिष्टकाः
करोति प्रथमचितेः । उत्तरासां च स्वयमातृष्णाः । KŚS. 17.3.17-18.
२८. आज्येयस्य दुशाग्राणि तृष्णां प्रीतिरिति श्वेतेऽश्वे पुरस्तादिष्टाति, श्वेतीभावे
ऽश्वेतेऽश्वभावेऽनहुति । KŚS. 17.3.20, KŚS. 16.21.3, 5, Mān. ŚS. 11.7.4.
२९. पुष्करपर्णमुप ददाति स्तवे पूर्ववत् । तस्मिन् इवममघः पिण्डं --- । उत्तानं प्राचं
हिरण्यं पुरुषं तस्मिन् । KŚS. 17.4.1-3, Mān. ŚS. 6.1.7.1-3.
३०. स्वयमातृष्णा --- । KŚS. 17.4.15 , यद्ब्राह्मणस्तस्मै प्रथमादिष्टकां यमुष्कृतां
प्र यजेत् तां ब्राह्मणश्चापदध्याताम् --- । TS. V. 2.8.2.
For details: "The Ignorant Brahmin of the Agnicayana" by ABORI, Diamond Jubilee Vol, 1978, pp.337-348; Frits Staal.
३१. कर्मं दधिमधुघृतेन दत्त --- । अरत्निमात्रेऽष्टाढां दक्षिणेनाजकारूपरिष्टाच्च

- पुरुषं मभिमुखम् । KŚS. 17.4.27-28, ĀśS. 16.25.1, TS. 4.2.9.3.
३२. उल्लेखे सुले स्वयमातृष्णामुत्तरेणारत्निमात्रे श्रीदुम्बरे प्रादेशमात्रे --- KŚS. 17.5.3.
ĀśS. 16.26.1, 4, RV. 1.28.5, TS. 4.2.9.3., ŚBr. 7.5.1.38.
३३. उल्लेख उतां कृत्वोपशयां पिष्ट्वा न्युय पुरस्ताद् ---। प्रतिशिरः सप्त सप्त
हिरण्यकलान् मुले करोति---। उतायां प्रत्यचि । वहिर्वेदुदह् तिष्ठन्नुपतिष्ठत
उत्सर्गः ---। KŚS. 17.5.4, 7, 13, 19. ŚBr. 11.7.6.3., Mān. 6.1.8.3.
३४. मध्ये पुरीषं निवपति पूर्ववत् । पूर्वमर्दानिकं शोदयति । प्रदक्षिणमात्मानम् ।
पक्षपुच्छानि च । KŚS. 17.6.9-12, ĀśS. 16.15.1, TS. 1.5.11.1.
३५. पुरुषाभिर्होमवत्तिष्ठन्नग्निं प्रीतिं हि हिरण्यकलसहस्रेण शते दे दे प्रकीरति --।
KŚS. 17.12.26, ĀśS. 17.11.1, Mān. 3.6.2.4.1.
३६. सतरुद्रिय होम उत्तरपक्षास्याऽपरस्थां सुवत्यां ---। KŚS. 18.1.1., Varāha. II.
2.3.3.
३७. चित्यं प्रति गच्छन्ति ---। KŚS. 18.3.19, & Vidyā Corn.
३८. --- यक्षाऽभिजुहोति कृष्णाया ---। KŚS. 18.4.2, ĀśS. 17.19.12.
३९. वैश्वानरमारुतान्निर्वपति योक्तम् । KŚS. 18.4.16, ĀśS. 17.16.4,
४०. वसोद्वारां जुहोति ---। KŚS. 18.5.1, ŚBr. 9.3.2.2.
४१. वाक्प्रसजोयानि वप्रावत्सम्पृत्य यमवत्प्रेषेण ---। KŚS. 18.5.4, ĀśS. 17.19.1.
४२. तत्राभिर्षिच्यते ब्रह्मर्षेः काममारिचत्यन्धारव्यौ ---। KŚS. 18.5.9, ĀśS. 18.19.
8-10.
४३. वातलोमान् जुहोति ---। KŚS. 18.6.1, Mān. 6.2.5.34, Varāha. ŚS. II. 2.4.20.
४४. --- पिण्यांश्चोत्पष्टेष्टकां लोकमृणाभिः । KŚS. 18.6.7, ĀśS. 17.21.2-3.
४५. --- पुरीडाशस्त्रिष्टकृतौऽभिर्षे की यवत् । KŚS. 18.6.14, ĀśS. 17.22.9.
४६. अश्वरसमिष्ट्यजुरन्त ---। KŚS. 18.6.18, ĀśS. 17.23.8.
४७. अनुमतिराका - सिनीवालो - बृहन्धरवती पात्री दादरकपालः सर्वहुतः ।
KŚS. 18.6.20, ŚBr. 9.5.1.34-39, Śān. ŚS. 9.28.1-2.
४८. संवत्सरं वा ---। KŚS. 18.6.30, ĀśS. 16.8.9.
४९. यावज्जीवं व्रतान्यविशेषात् । KŚS. 18.6.29, ĀśS. 17.24.9.

७. ASVAMEDHA

१. येऽश्वस्य हुतस्य गन्धमा जिघ्रन्ति सर्वे ते पुण्यसाका भवन्तीति विज्ञायते । ऋ३३. २०.२१.८. "Eggeling (Tr.) SBr. (SBE Vol. XLIV, Part V. Intr. p. 15) takes Asvamedha as a great state function in which the religious and sacrificial element is closely and deftly interwoven with a varied programme of secular ceremonies.
२. राज्ञोऽश्वमेधः सर्वकामस्य । ऋ३३. २०.१.१. Eggeling (SBE, Vol. XLIV, Intro. p. XXIX, note 2) regards Asvamedha as the fulfilment of the ambition for a son.
३. वाग्यस्तस्यां रात्रिर्मग्निर्होत्रं वृद्धोति । म१ ऋ३३. १४. १. १०.
४. प्रातराहुत्यां हुतायां पूर्णाहुत्यन्ते वरदानं ब्रह्मणे । अश्वमेधे च प्रतिमुक्तं निष्कम् । पुरोडाशोऽन्नये पधिकृते । ऋ३३. २०. १. १९-२१, Vait. ३३. ७. १ (३६). १६,
५. --- वज्रात्त्यश्वम् । त्रिपं सर्वपं वा । शीघ्रम् । दक्षिणधुर्यन्मम् । साहस्रम् । ततामम् । स्थावरा अपौ गत्वा --- प्रौढात्त्यश्वं प्रतिमन्त्रम् । ऋ३३. २०. १. २६-३१, ३५, SBr. १३. ४. २. १-२, Ap ३३. १०. २. ९-१०, Vait. ३३. ७. १ (३६). १८,
६. वेतसह्मनापोऽश्वं प्लावयति --- । ऋ३३. २०. २. २., ऋ३३. २०. ३. १३, Man ३३. ९. २. १. २५.
७. प्रयाजेषु दक्षिणतो ब्राह्मणो यजमानस्य यजमानयुक्ता स्वयङ्कृतास्तिस्रो गाथा गायति --- । ऋ३३. २०. २. ७, ऋ३३. २०. ६. ६
८. ---परिप्लवं प्रेष्यति । ऋ३३. २०. २. २२, ऋ३३. २०. ६. ७, ऋ३३. १०. ६. १०.
९. वीणागाधिन्यां पृथक् श्रोतृ ददाति । ऋ३३. २०. ३. ७, S. Br. १३. १. ५. ६.
१०. अश्वमेदीयां चरुमिः सा विज्र्यन्ते । ऋ३३. २०. ३. १२, XXXXX Baudh. ३३. १५. ८.
११. अश्वमेदीयां चरुमिः सा विज्र्यन्ते । ऋ३३. २०. ३. १२, XXXXX Baudh. ३३. १५. ८.
१२. एकादशिन्यो तवनीयाः पशवो भवन्ति । मध्याग्नेयो । ऋ३३. २०. ४. २३-२४.
१३. विजमभ्यादीतुः प्राची दिग्, दक्षिणा ब्रह्मणोऽश्वयोः प्रतीच्युगातुरुदीची तृतीयं तृतीकान्धं ददाति --- । ऋ३३. २०. ४. २७, ऋ३३. १०. १०. १०,
१४. प्रातःकथ्यः । महिमानो गृह्णाति --- । ऋ३३. २०. ५. १-२, ऋ३३. २०. १३. २.
१५. आयाय विमुक्तमश्वं महिषी-वावाता-परिवृक्ताऽऽ ज्येनाभ्यजन्ति पूर्वकायमभ्या-
१६. परकायान्ययोदशं --- । ऋ३३. २०. ५. १५, Man ३३. ९. २. ३. २३, VS. २३. ८
१६. ---मणीन्तसौवर्ण निकशतमेकशतं केसरपुच्छेष्यावयन्ति --- । ऋ३३. २०. ५. १६, ऋ३३. २०. १५. १०-११, Man ३३. ९. २. ३. २४, VS. २३. ८, MS. ३. १२. १९, Baudh. ३३. १५. २५.

१७. अग्निष्टेऽश्वतूपरगौमृगान्नियुक्ति । KŚS. 20.6.2, ĀpŚS. 20.13.11.
१८. पर्यायानश्वे । KŚS. 20.6.4., VS. 24.2, Mān. ŚS. 9.2.4.2, TS. 5.6.11.
१९. कपिंजलादीनुत्पुजन्ति पर्याग्निकृतान् । KŚS. 20.6.9, ĀpŚS. 20.17.5,
२०. अश्वं त्रिस्त्रिः परियन्ति --- । KŚS. 20.6.13, ĀpŚS. 20.17.13-14,
२१. --- महिष्यश्वमुप संविशति --- । अधोवासेन प्रच्छादयति --- । KŚS. 20.6.14-15.
- *observes that the unlucky chief queen is compelled to lie besides the slaughtered horse, in order to secure, we may assume, the certainty of obtaining a son for the monarch...,
*Keith. --- The Sanskrit Drama, p. 25.
२२. अश्वशिशनमुपस्थे कुरुते --- । KŚS. 20.6.16, Bauh. ŚS. 15.29, VS. 23.21.
S. A. Dange, (Vedic Concept of "Field" And the Divine Fructification, p. 48) proves that the ritual union of the horse and the queen is far more ancient than the institution of the horse sacrifice recorded in the vedic texts.
२३. त्रिषुः पत्न्योऽसिपथान्दरपयन्त्यश्वस्य सुवी भिलाहिराजतसौवर्णि --- । KŚS. 20.7.1.
ĀpŚS. 20.18.2, MS. 3.12.21, Mān. ŚS. 9.2.4.17, Bauh. ŚS. 15.30, TS. 5.2.11, VS. 23.33.
२४. सर्वहुते महिम्ना चरति -- जुहोति । KŚS. 20.7.16, ĀpŚS. 20.19.2.
२५. वपामिश्चरति । KŚS. 20.7.18, ĀSV. 10.9.6, Bauh. ŚS. 15.31.
२६. तौहित्यमवति --- । KŚS. 20.8.1; ĀSV. 10.9.2; Bauh. 15.31.
२७. महिषीं ब्रूणे ददाति । वावातां हौत्रे । परिवृक्तीमुद्गात्रे । पालाक्ली-
मन्वर्क्ये इति विज्ञायते । ĀpŚS. 20.10.2.

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C. PUṢṢASAMETHA

१. ब्राह्मणराजन्वयोः । KŚS. 21.1.2., Āp. 20.24.2, Hir. ŚS. 14.6.1.
२. युपैकादशिनो भवति । KŚS. 21.1.4., Śān. ŚS. XVI.12.1 tells twenty five yūpas of the same number of animals.
३. तावन्तोऽग्नी चोभौ याः । KŚS. 21.1.5, Ś. Br. 13.6.1.4, Āp. ŚS. 20.24.4.
४. कपिंजलादिवदुत्पुजन्ति ब्राह्मणादीन् । KŚS. 21.1.12, Hir. ŚS. 14.6.9.
५. त्रिष्वष्टकृद्वनस्पत्यन्तरे पुरुष देवताभ्यो जुहोति । KŚS. 21.1.13, Ś. Br. 13.6.2.10.
६. प्रतिदैवतं त्रिषु त्रिषुऽनुबन्ध्याः पञ्चीन्मावायाम् । KŚS. 21.2.16, 13.6.2.16.

७. सपुरुषमखदमेवदक्षिणा । सर्वेष्वं ब्राह्मणस्य । KSS. 21. 2. 14-15,
S. Br. 13. 6. 2. 18-19, KSS. 20. 24. 12.

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९. SARVAMEDHA

१. सर्वमेधः सर्वेकामस्य । KSS. 21. 2. 1, S. Br. 13. 7. 1. 1., KSS. 20. 25. 4.
२. दशरात्रः । KSS. 21. 2. 2, S. Br. 13. 7. 1. 2., KSS. 20. 25. 3, HirSS. 14. 6. 15
३. -- व्रतं, वाजपेयो ---। KSS. 21. 2. 4, But SBr. 13. 7. 1/ ^{7-8 days} आश्वमेधिकं
मध्यमं पंचमं ---। पौरुषमेधिकं मध्यमबहुममहमेवति ।
४. अवपाकानां त्वचो जुहोति । KSS. 21. 2. 5.
५. अन्नमन्नं जुहोति वपान्ते । KSS. 21. 2. 7, KSS. 20. 15. 15.
६. पुरुषमेवदक्षिणा समुमि । KSS. 21. 2. 13, S. Br. 13. 7. 1. 13.
KSS. 20. 25. 21.

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१०. PIDDMENIA

१. पितृमेधः संवत्सरास्मृतौ । अयुग्मेधु वा । KSS. 21. 3. 1-2, SBr. 13. 8. 1. 2-3.
२. एक नक्षत्रे । अनावास्यायाम् । विदाध-शरन्माधेधु । KSS. 21. 3. 3-5,
S. Br. 13. 8. 1. 3-4.
३. It appears that the custom of 'Asthī-Pravāha', like these
days, was not in the society.
४. शराराणि ग्रामसमीपमाहृत्य दुग्धेन तल्पे कृत्वाऽऽहतपक्षेण परितत्याकंशु ---
परिष्ठापयन्ति ---। स्त्रियो वा KSS. 21. 3. 7-8.
५. ऊषर उदवप्रवणे समे वा । KSS. 21. 3. 16.
६. अदर्शनाद् ग्रामात् । आरात्पथः । KSS. 21. 3. 18-19.
७. अनहुहो विमुच्य --- सर्वाधं वपति । KSS. 21. 4. 4. The oxen are
unyoked to the South. Generally (e.g. in agriculture) they
are unyoked to the north. Thus differentiates between deva-
karma and Vitrkarma (S. Br. 13. 8. 2. 9).
८. --- यथागं कल्पयित्वेष्टकां निदधाति मध्ये तूष्णीम् । KSS. 21. 4. 8.

६. प्रतिदिशमन्त्रेषु --- तिस्रोऽलङ्काराः । KŚS. 21.4.9, Ś.Br. 13.8.3.8-9.
 १०. ऊर्ध्वप्रमाणमास्यं ब्राह्मणस्य । उरुः क्षत्रिययोर्ध्वबाहु वा । उरु वैश्यस्य ।
 उपस्थः स्त्रियाः, जानु शूद्रस्य । सर्वेषां वा घौजानु । KŚS. 21.4.12-16,
 Ś.Br. 13.8.3.11-12.
 ११. आसन्दी सौमधाना दक्षिणा नह्वान्यकारच सर्वं पुराणम् । KŚS. 21.4.29.
 १२. भुक्त्वा श्वेच्छन् । KŚS. 21.4.30.

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११. EXPLANAS

१. सर्वङ्गानां प्रकृतिरग्निष्टोमः । KŚS. 22.1.2, Hir.ŚS. 17.1.1. । अग्निष्टोम
 स्वाहानां प्रकृतिः । Ap.yajñaparibhāṣā Sūtra, 141.
 २. साग्नयः सर्वेऽन्यत्षोडशित्वसुच्चातुमार्येभ्यो येषां माग्निवयो दीक्षा उपसदः ।
 Mān. ŚS. 9.3.1.2.
 ३. अत्र यजमान एक एव । अत्विजः षोडश । KŚS. Bhūmikā, p.68.
 ४. सहस्रदक्षिणेन यजमाण इच्छ्वा च त्रैधातव्यया यजेत । Mān. ŚS. 9.3.1.7.
 ५. अवक्षोऽग्निष्टोमः । KŚS. 22.1.2.

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१२. ANINAS

१. 'अह्नः सः कृतौ' Vārtika on Pāṇ.VI.4.145: "Kha" added to
 'śhan' in the sense of "Tasya samūhah", when referring to a
 sacrifice.

- अह्नां समूहः कृतुः इति अहीनः । उपरिष्ठादतिरात्रा द्यहप्रमृतयोऽहीना दा-
 दशाहपर्यन्ताः । Mān. ŚS. 9.4.1.1.
 २. दादशोपसत्का अहीना मासापवर्गाः । KŚS. 23.1.1., KŚS. 22.14.1,
 ŚānŚS. 16.20.8, ŚV. ŚS. 10.1.12.
 ३. पौष्णीमासीदीक्षाः । Mān. ŚS. 9.4.1.2.
 ४. दीक्षा सुत्योपसर्ज्यशेषेण । KŚS. 23.1.2 & comm., ŚānŚS. 16.20.9.

५. सप्तप्रतिष्ठाः । KŚS. 23. 1. 6, ĀSV. ŚS. 10. 1. 14, ĀpŚS. 22. 15. 6.
६. त्रयोदशातिरात्राः । KŚS. 23. 1. 12, 14-21.
७. द्यहास्त्रयः । आगिरस-चैत्रय-कापिवनः । KŚS. 23. 2. 1; 3... Cf. MānŚS. 9. 4. 1. 8, 10, 12.
८. त्र्यहाः पच गग-वेद-च्छन्दोमान्तर्वसु-पराकाः । KŚS. 23. 2. 8, ĀpŚS. 22. 15. 1, 18. 4. 9-10, ĀSV. ŚS. 10. 2. 6, 10. 12, ŚānŚS. 16. 22. 2, 6, 7-11,
९. चतुरहाश्चतुरोऽत्रिचतुर्वीर-जामदग्न-वसिष्ठसंसर्प-विश्वामित्राः । KŚS. 23. 2. 11, ĀpŚS. 22. 20. 1-2, ŚānŚS. 16. 23. 7.
१०. पंचाहास्त्रयः । देवानां प्रथमः । द्वितीयः पंचशारदीयः । धृतवानुत्तमः । KŚS. 23. 4. 1-3. 27, ĀSV. ŚS. 10. 2. 27, Mān. ŚS. 9. 4. 2. 17.
११. षडहास्त्रयः । ऋतूनां प्रथमः । द्वितीये--कृष्ट्याक्लम्बास्थः । तृतीये ---। KŚS. 23. 5. 1-4, ĀSV. ŚS. 10. 3. 1, 3, But ĀpŚS. 22. 22. 1
- (चत्वारः षडहाः) tells four.
१२. सप्ततप्ताहाः । KŚS. 23. 5. 5.
१३. अष्टाहै षडहान्महाव्रतम् । KŚS. 23. 5. 15
१४. नवरात्रे त्रिंशद्भुकाः । KŚS. 23. 5. 16.
१५. दशरात्राश्चत्वारः । प्रथमस्त्रिंशद्भुम् । कौण्डिन्दिः । पूर्वशरात्रोऽभिचर्यमाणस्य । छन्दोमदशाहः पशुकामस्य । KŚS. 23. 5. 18-19, 22, 27, 31, ĀpŚS. 22. 18. 8; 22, 11, ĀSV. ŚS. 10. 3. 23, ŚānŚS. 16. 12. 14, 20. 13-14.
१६. पौण्डरीकः सर्वदेवकामस्य । KŚS. 23. 5. 33, ĀpŚS. 22. 24. 8, ĀSV. 10. 4. 1.

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१३. SATTRAS

१. द्वादशाहप्रमृतीनि सत्राण्युभयोऽतिरात्राण्युच्चयेता चत्वारिंशद्वात्रात् । Mān. ŚS. 9. 8. 1. 2.
२. एषा प्रकृतिः सत्राणां । ĀSV. ŚS. XI. 1. 7.
३. प्रकृतिविहितेषु महाव्रतं दशरात्रादुत्तरमेकाहार्थं । पुरस्तादन्यत् । षडहार्थेऽभिप्लवः । KŚS. 24. 1. 6-7, Cf. ĀSV. ŚS. XI. 1. 8-14.
४. Jaimini 6. 2. 1-2.
५. Jaimini 6. 3. 22

६. काम्यं तवम् । KSS.12.6.21.
७. सहस्रसंवत्सरं विश्वसृजाम् । KSS.24.5.24.

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88. PRAVAROGYA

१. नास्य काऽपि प्रकृतिरस्ति । *W. dya on KSS. 26. 2. 5.*
२. मृदमादाय ' नसायेति ' (*vs. 37. 7*) महावीरं करोति । स्वमितरो प्रति-
मन्त्रम् । *KSS. 26. 1. 16, 20, Mān. ŚS. 4. 1. 15-17, Bauddh. ŚS. 9. 3.*
३. सुकपुराकृती पिन्वने रौहिणकपाले परिमण्डले । *KSS. 26. 1. 21, Mān. ŚS. 4. 1. 20,*
Bauddh. ŚS. 9. 3.
४. प्रदहा च --- । पक्वानुद्धरत्युज्ज्वे त्येति --- । *KSS. 26. 1. 26-27, Mān. ŚS.*
4. 1. 21, 25, Bauddh. ŚS. 9. 3.
५. ~~सर्वसुखिषवसवः~~
६. पूर्वेण गार्हपत्यं प्राचः कुशानास्तीर्य पात्रासादनं कुर्यात् । *KSS. 26. 2. 9, Mān. ŚS.*
15. 1. 12-13.
७. शर्षवच्च / *KSS. 26. 2. 24, Mān. ŚS. 4. 2. 6.*
८. ~~पूर्वेणसर्वसुखिषवसवः~~ *W. dya translates gharma as Caldron*
(not used for heating milk), *RV. 1. 164. 26, The Hymns of the*
RV. Vol. I, 1963.
९. पूर्वेणाह्वनीयं सप्ताहासन्दीं पर्याहृत्य दक्षिणतः प्राचीमासादयति राजासन्धा
उत्तरतः । *KSS. 26. 2. 32, ApSS. 15. 6. 10, Vkh. ŚS. 13. 8.*
१०. कृष्णाजिनमस्यामास्तृणाति । तस्मिन्नाभ्युस्ये निदधाति । महावीरौ च ।
KSS. 26. 2. 33-35, ApSS. 15. 6. 11, Mān. ŚS. 4. 1. 30.
११. अन्नजन्तीत्युच्यमाने -- महावीरमाज्य संस्कृत्य । *KSS.*
26. 2. 38, Mān. ŚS. 4. 2. 15.
१२. धृष्टिभ्यां भस्मना परिकीर्यांगारैश्च विककतशक्तेः परिश्रयति --- । धून्वन्त -
स्त्रिस्त्रिः परिक्रामन्ति पितृवदेववच्च । *KSS. 26. 3. 9, 26. 4. 4., ApSS. 15. 8. 1,*
Mān. ŚS. 4. 2. 26-27, Vkh. ŚS. 13. 10.
१३. रौहिणावधियति तूष्णीं ग्रामपिष्टानाम् । *KSS. 26. 4. 7, ApSS. 15. 6. 6,*
Mān. ŚS. 4. 2. 32.
१४. --- दक्षिणं रौहिणं जुहोति । *KSS. 26. 4. 16, Mān. ŚS. 4. 3. 27.*

१४. अजापयताऽवसिष्य सान्ते गौः पयोऽवनयतीन्द्राश्विनेति । KŚS. 26.5.16,
 KpŚS. 15.10.1,3, Mān.ŚS. 4.3.15-16.
१५. अग्निहोत्रावृता हुत्वा वाजिनवद्भक्षयन्ति मधु हुतमिति (vs. 38.16) KŚS.
 28.6.19
 दधिघर्मं भक्षयन्ति मूर्धुवः सुवरिति (T3.1.6.2.2.) अनुवाकेन । KpŚS. 15.18.17,
१६. रौहिणं जुहोति । KŚS. 28.6.17, KpŚS. 15.11.5, Mān.ŚS. 4.3.27,
 Vkh.ŚS. 13.13.

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